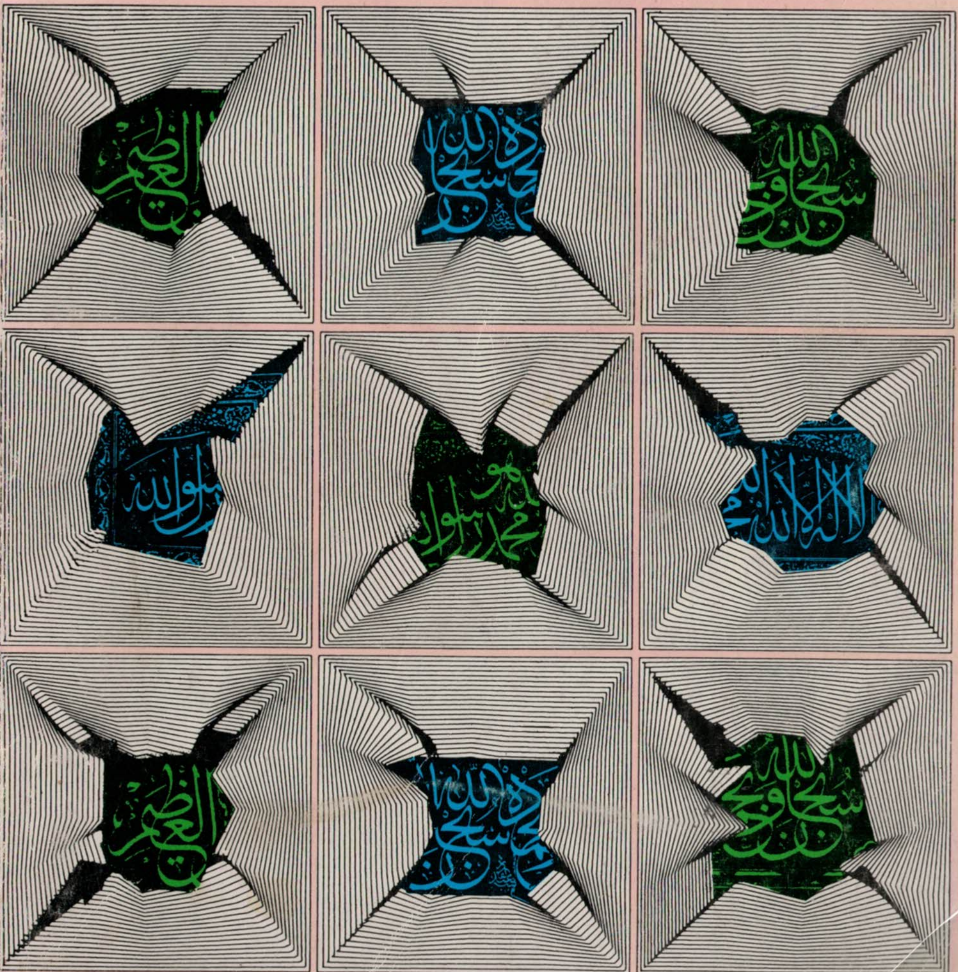
REVISED 3RD EDITION



KNOW ISLAM

By Moulavi M.H. Babu Sahib



WHAT OTHERS SAY ABOUT THE BOOK . . .

The book 'Know Islam' is a priced publication. It is a well thought out book dealing with the five pillars of Islam, on TawHid, Fiqh and 'Akhlaq and all the necessary aspects of Islam. We recommend this book for all lovers of Islam.

The Muslim World
A Weekly Review of the Motamar
(World Muslim Congress)
Karachi.

. . . It is a wonderful book, I have never come across a book of such nature (in English version) so simple, so plain and so complete, I shall show it to my Muslim friends here so that they may get their own copy.

DATUK HAJI FARID TAN
P.G.D.K., K.M.N., A.D.K., J.P., M.L.A.
Sabah.

. . . This book sets out to show why man needs a religion, a code of conduct to guide humanity and why the religion is Islam. To those who consider themselves seekers of truth, as one seeker of truth to another, I recommend the reading of this book. To those studying comparative religion no better book is available for the understanding of what Islam is. As a Muslim convert I further recommend this book to all converts to Islam and those wishing to embrace Islam.

OMAR GLASS BIN ADBULLAH
Barnstaple, England.

ABOUT THE AUTHOR:

The Author of this book, Moulavi M.H. Babu Sahib, is a product of the RAHMANIYYAH SEMINARY, India and is a member of the World Fraternity of the Qadiriyyah 'Alimiyyah Order. He is a renowned Muslim missionary in Singapore. He being an Ex-member of the Muslim Religious Council, Singapore, was serving as a member of the panel for the Appeal Board of the Majlis Ugama Islam Singapore from 1970 to 1976. He was also a member of the Legal (Fatwa) committee of the Muslim Religious Council, Singapore, in 1975/1976. Apart from being a voluntary missionary he is an outstanding exponent of Islam. He participated in the first ever International Congress on Seerat held in Pakistan in 1976, as a delegate from Singapore. He was one of the Assistant Secretaries-General of the Asian Conference on Religion and Peace, held in Singapore in 1976. He is an active Council Member of the Inter-Religious Organization, Singapore. He is also the editor of the well known AL ISLAM Quarterly Magazine which was patronized by the Rabitat Al-'Alam Al-Islami (World Muslim League) of Makkah. He was a Member of the Board of Directors of the Asian Conference of Religion and Peace (ACRP) 1976-1986. He has been Vice-President (Singapore) of the South East Asian Shari'ah Law Association-SEASA (International) since its inception 1985. He is secretary for Singapore of the Motamar Al-Alam Al-Islami (World Muslim Congress) Karachi.

ISBN 981-00-0685-3

WHAT OTHERS SAY ABOUT THE BOOK . . .

The book 'Know Islam' is a priced publication. It is a well thought out book dealing with the five pillars of Islam, on TawHid, Fiqh and 'Akhlaq and all the necessary aspects of Islam. We recommend this book for all lovers of Islam.

The Muslim World
A Weekly Review of the Motamar
(World Muslim Congress)
Karachi.

. . . It is a wonderful book, I have never come across a book of such nature (in English version) so simple, so plain and so complete, I shall show it to my Muslim friends here so that they may get their own copy.

DATUK HAJI FARID TAN
P.G.D.K., K.M.N., A.D.K., J.P., M.L.A.
Sabah.

. . . This book sets out to show why man needs a religion, a code of conduct to guide humanity and why the religion is Islam. To those who consider themselves seekers of truth, as one seeker of truth to another, I recommend the reading of this book. To those studying comparative religion no better book is available for the understanding of what Islam is. As a Muslim convert I further recommend this book to all converts to Islam and those wishing to embrace Islam.

OMAR GLASS BIN ADBULLAH
Barnstaple, England.

ABOUT THE AUTHOR:

The Author of this book, Moulavi M.H. Babu Sahib, is a product of the RAHMANIYYAH SEMINARY, India and is a member of the World Fraternity of the Qadiriyyah 'Alimiyyah Order. He is a renowned Muslim missionary in Singapore. He being an Ex-member of the Muslim Religious Council, Singapore, was serving as a member of the panel for the Appeal Board of the Majlis Ugama Islam Singapore from 1970 to 1976. He was also a member of the Legal (Fatwa) committee of the Muslim Religious Council, Singapore, in 1975/1976. Apart from being a voluntary missionary he is an outstanding exponent of Islam. He participated in the first ever International Congress on Seerat held in Pakistan in 1976, as a delegate from Singapore. He was one of the Assistant Secretaries-General of the Asian Conference on Religion and Peace, held in Singapore in 1976. He is an active Council Member of the Inter-Religious Organization, Singapore. He is also the editor of the well known AL ISLAM Quarterly Magazine which was patronized by the Rabitat Al-'Alam Al-Islami (World Muslim League) of Makkah. He was a Member of the Board of Directors of the Asian Conference of Religion and Peace (ACRP) 1976-1986. He has been Vice-President (Singapore) of the South East Asian Shari'ah Law Association-SEASA (International) since its inception 1985. He is secretary for Singapore of the Motamar Al-Alam Al-Islami (World Muslim Congress) Karachi.

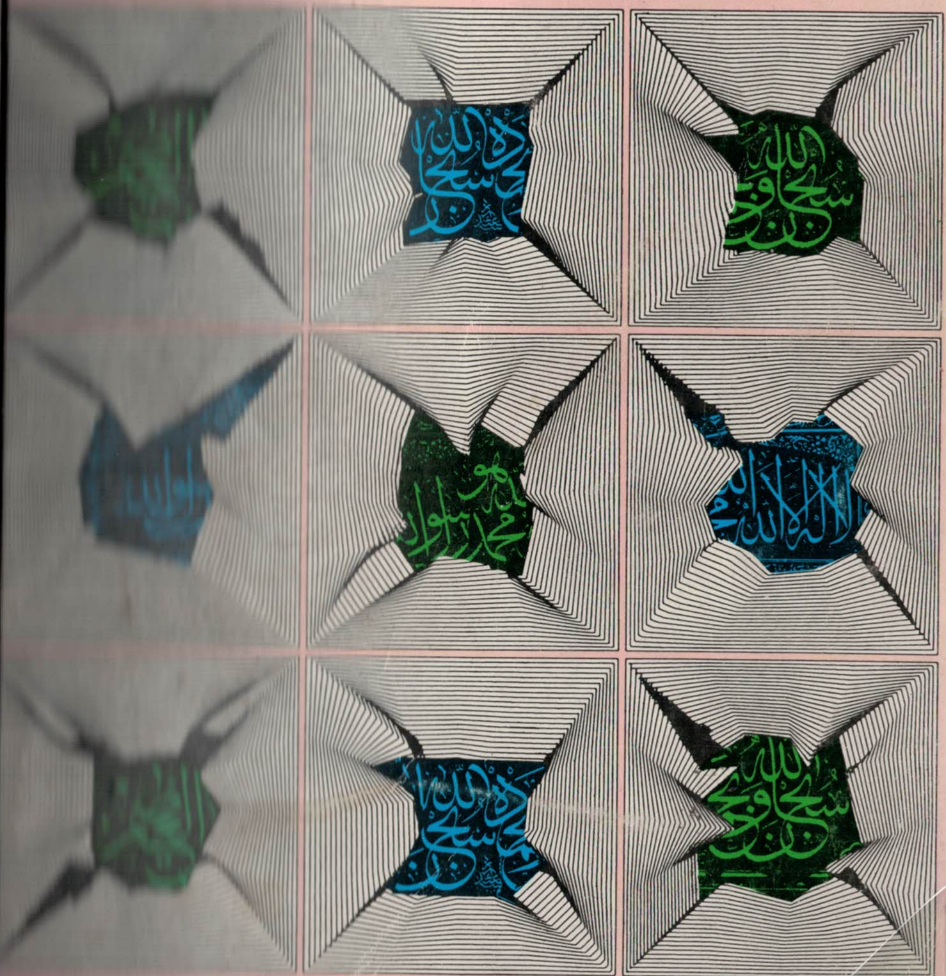
ISBN 981-00-0685-3



REVISED 3RD EDITION

KNOW ISLAM

By Moulavi M.H. Babu Sahib



What a Brother Muslim From England Has to Say on This Book

Throughout the world the youths of to-day are declaring this to be "The Age of Aquarius", the re-awakening of man's spiritual needs, with a growing dissatisfaction of materialism and the failure of Organized Religions to compromise between every-day practical life and the dogmas professed, many of the youngsters, and indeed some older members of materialistic societies, have become well aware of the faults of the system to which they belong. The seclusion of religion and state has led to the compartmentalization of the spiritual and material needs of man. With this in mind let us look at the present condition of the younger generation.

Because of the clash between theory and practice many of the educated youths have become non-conformists, drop-outs from society, hippies and the like. Having rejected all moral and ethical teachings they either resort to drugs and alcohol to escape the vacuum of their lives, or form their own communes and live according to their own set of moral standards, setting up "Alternative Societies".

Many will argue that these people represent a small percentage of youth there being a great majority who accept the way of life to which they are brought up. But even here there is growing unrest, as moral and ethical standards come under attack each and every day. The failure of the society to teach these morals and ethics and justify them rationally, has led to the devaluation, revaluation and floating of moral standards. It is true that there is an awakening to man's spiritual needs, but no one seems to know what to do about it. The Age of Aquarius is a mis-nomer in this time of immorality and injustice.

This book sets out to show why man needs a religion, a code of conduct to guide humanity and why the religion is Islam. To those who consider themselves seekers of truth, as one seeker of truth to another, I recommend the reading of this book. To those studying comparative religion no better book is available for the understanding of what Islam is. As a Muslim convert I further recommend this book to all converts to Islam and those wishing to embrace Islam.

The author, in writing this book, has done a great service to Islam and has opened a way for all men to understand the relationship between the Creator and the created, between Man and the Universe. And let us face it, "that" is what life is all about.

OMAR GLASS BIN ABDULLAH,
Barnstaple, England.

Comment from a reader in Australia

"I have recently been sent a book called "Know·Islam" by Mr. Moulavi M.H. Babu Sahib, by a friend who embraced Islam 5 years ago. Since reading the book I have decided that I too will undertake to embrace Islam, as I was so impressed with its ways and rewarding information shown in the book."

Helen Berry (Miss)
Prospect 5082, South Australia. 3rd November 1983.

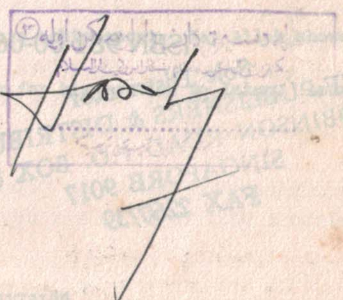


KNOW ISLAM

(Revised Third Edition)

by

Moulavi M.H. Babu Sahib



Published by:
Sahib's Al-Islam Tutorial School
Robinson Road P.O. Box 3888
Singapore 9058

First edition 3,000 copies
1974

Revised and enlarged second edition 3,000 copies
1978

Revised third edition 3,000 copies
1989

ISBN 981-00-0685-3

Sole Distributor
YUSUF PUBLISHERS & DISTRIBUTORS
ROBINSON ROAD P.O. BOX 864
SINGAPORE 9017
FAX 2260739

FOREWORD
BY THE MUFTI OF SINGAPORE

MUI 15—S 1639/73

Telegraphic Address: "MAJLIS"
Telephone: 24031
Reference:
Rujokan:

MAJLIS UGAMA ISLAM,
Kementerian Hal Ehwal Masharakat,
Empress Place,
Singapura 6.

MUSLIM RELIGIOUS COUNCIL,
Ministry of Social Affairs,
Empress Place,
Singapore 6.

Date 7 March, 1974

بسم الله الرحمن الرحيم ، وبه نستعين على أمور الدنيا والدين ، والصلاة والسلام
على سيد المرسلين ، سيدنا محمد وعلى آله وصحبه أجمعين .

Books on Islam in English are rarely produced. Indeed, very few among us have access to these books.

I have just read the book "KNOW ISLAM" by one of our local scholars Mr. Moulavi M. H. Babu Sahib, who has written on almost all that a Muslim needs to know.

Let us hope that this book will mark the first of a series of books on Islam he will be writing for the benefit of our Muslim as well as non-Muslim friends.

I am proud to share his achievement. May Allah shower His blessings on the author for his service to Islam. Amen.

(SYED ISA B MOHD B SEMAIT)
MUFTI SINGAPORE
MUSLIM RELIGIOUS AFFAIRS DIVISION
MINISTRY OF SOCIAL AFFAIRS
SINGAPORE.

PREFACE

In the name of Allah, the Beneficent, the Merciful. To begin with thankfulness seems to me a better start than otherwise. Therefore, I express my gratitude to the Muslim Religious Council, Singapore (Majlis Ugama Islam Singapure) for inviting me to provide a syllabus and prepare a course material for the converts to Islam (Saudara Baharu) for whom weekly classes have been organized by the Council to teach them the basic principles of Islam in the Madrasah Al-Sagoff, Singapore. It is my duty to thank the Mufti of the Republic of Singapore, Syed Isa bin Semait for guiding me to confine my lectures within the three headings: TawHid, Fiqh and 'Akhlaq.

This present work is but a collection of the lectures given by me to the students of those classes. Such lectures have been rearragned in this book in order to provide a cohesive reading. However, this is not for the exclusive use of the converts, for, this is also very beneficial and worth reading for all those Muslim students who have completed their Secondary School education and for the elders who would like to know Islam through the English language.

I have included in this book the logical proofs of the various Attributes of Allah. This is certainly a feature very few English books have. And this would, no doubt, boost the morale of our young intellectuals. The various recitations and supplications have been very aptly transliterated and translated. A system of transliteration and a guide to pronunciation are provided the various Salat postures and the manner of performing ablution are adequately illustrated. The section on 'Akhlaq provides a modern approach to the matter in the light of modern conditions. It proves that the long established moral values have not incurred any change in spite of the modern industry, material progress and changes in the modes of life and standard of living and only a change in the application of moral laws has taken place. The transliteration of the intentions for the various Salauts together with their translations are provided in a tabulated form. As for the section on Islamic Law (Fiqh), I have followed the Shafi'iy School of Law and as for the section on TawHid, the School of Al-'Ash'ariy.

However much I might have tried to keep this book free from errors, errors might have crept into it unawares. Therefore, I seek the excuse of the initiated for any shortcoming on my part and assure the readers that corrections of such errors, if any, will be done in our next edition.

I once again thank the Mufti of the Republic of Singapore for his foreword. I also thank all those who have been of assistance in making this a success.

Moulavi M.H. Babu Sahib

PREFACE

TO

THE SECOND EDITION

In the name of Allah, the Beneficent, the Merciful. This is the Revised and Enlarged Second Edition of the "Know Islam" which was published in the year 1974 and the last copies of which were sold out in the year 1976. Ever since there has been growing demands for the book from many sources including the ever growing number of converts to Islam. This explains the need for reprint. It is now revised because, it was felt that some of the transliterations of the Arabic texts needed revision and it is enlarged because, in the course of teaching the book to the converts and other Muslim students, it was felt that they needed elucidation on matters such as the manner of saying a congregational Salat as a late-comer, the manner of cleansing oneself after relieving the bowels, the manner of saying Salat while in an emergency, the manner of visiting the graves etc. Therefore, this revised and enlarged second edition includes five additional Appendices where the above elucidations are dealt with.

However, this second edition would not have been a success without the encouragement and co-operation of our brother in faith, Mr. Ridzwan Abdullah, the President of the Kumpulan Saudara Baru (Muslim Converts Association), Singapore.

I take this opportunity to thank all those who have been helpful in making this second edition a success, especially those who helped us through their healthy comments. I must make a special mention of my gratitude to the enthusiastic young Muslim artist of the RTS Mr. M Abubakar bin Osman for the excellent cover design.

Moulavi M.H. Babu Sahib

PREFACE

TO

THE THIRD EDITION

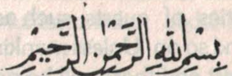
In the name of Allah, the Beneficent, the Merciful. All praise be to Allah for having so graciously enabled me to see the publication of this Third Edition of "Know Islam" with the necessary corrections and additions thereto. The book, for the most part, remains the same as the previous editions except that I have, in this edition, brought most of the materials it previously used to have, under a number of separate indices at the end of the book, into the relevant sections within the mainstream of the book. As for the corrections done in this edition, they mainly include those of the word "Prayer", wherever it did not mean a mere supplication, being changed into "Salat" and the word "worship" being changed into "service" and the word "Mosque" being changed to "Masjid", apart from other minor corrections. As for the additions, this edition includes a section under the title "Important Notes: Purification in Islam" wherein ample information concerning the various types of impurities (or pollutions) and their appropriate cleansings, for members of both sexes, in general, and a special elucidation for the women, in particular, is provided. And an elucidation of the Rules of Fidyah and the manner of performance of Salatu-l-`Idayn (the two Festival Salats), too, is included in its relevant place. The writing of the verses of the Holy Qur'an, the various supplications and other recitals in Arabic have been given a face-lift by getting a scribe with a finer taste to do the job.

This third edition would not have been a possibility without the help and assistance of some of my very dedicated and sincere students, among whom special mention must be made of Haji AHmad Rushdy Chia who took great pains to computerize the whole book and make all corrections suggested by me, without quibble, in order to make it look what it is. May Allah reward him abundantly! I am no less indebted for gratitude to brother Taha Al-Juneid for the photographic skill exhibited by him in taking the pictutes, brother AHmad Shariq Mukri for coming forward to pose for the camera, brother Mohamed Sani Samian for computerizing part of the book, brother SalaHu-d-Din Bin Abdul-Samad for his help in reading the proofs and brother Ahmad for his wonderful Arabic writing. Finally, my gratitude is also due to all those who might have been of assistance to me in one way or another in bringing out this third edition, while I continue to gratefully remember all those who were of help and assistance to me in bringing out the previous two editions. May Allah reward all of them abundantly. Amen! All praise be to Allah, the Sustainer of all the worlds!

Moulavi M. H. Babu Sahib

CONTENTS

(Note: The titles marked thus * are recommended for converts to study before going for their tests)



In the name of Allah, the Beneficent, the Merciful
All praise be to Allah, the Sustainer of all the worlds

INTRODUCTION

Is Islam a religion?

The term 'Islam' according to Arabic Lexicon has a number of meanings among which peace, safety, submission and establishment of peace are the most prominent. However, the religionists have defined Islam as: 'Submission to the commands of Allah, the Lofty and abstinence from His prohibitions.'

Islam is a religion only in so far as it is instituting the rituals and fomulating its dogmas in respect of the relation between the Creator and the created. In all other aspects Islam is not a religion but is a way of life or a Divine instituted code of conduct for all rational beings who have choice and free will. Islam can be called a religion only in respect of its institution of salat and of its dogmas and, therefore, it should be known that it is much more than a mere religion. Since there is no other suitable term in the English language we have invariably to make use of the term religion as its appellation. In Arabic Islam is called a Din دِينٌ which means a mode of conduct.

Does man need a religion?

Human beings are rational animals. All animals are a species of the vegetation which is only a kind of organism. The organisms are made up of atoms (or indivisible units). When atoms come together and begin to have dimensions it is known as a body, when a body begins to have involuntary motion in itself it is called a vegetation, when a vegetation begins to have its intentional motion (action) based on a mere instinctual choice, it is known as animation (animal) and when the animal begins to have its intellectual choice as well and free-will in its actions, it is known as man.

It is not of the soundness of the wisdom of a creative agent if he creates a thing without form when it has dimensions; if he creates a thing without growth or decay when it has involuntary motion in itself; if he creates anything without the senses of perception when it has intentional motion (i.e: voluntary movement)and if he creates anything without reasoning when it has intellectual choice and free-will in its actions.

Since man has choice and free-will he should necessarily possess the reasoning capability, which he has. And where there are intentional motion, choice, free-will and reasoning there arises the question "What I ought to do?" And since the doer of any action invariably becomes something by doing that action the above question

is necessarily followed by another question, i.e.: "What I ought to become?" This of course is followed by a series of quests such as: "Whither I am?" and "What is the purpose of my being?" and so on. Unless mankind finds apt answers for all these queries human heart will not rest and there will be no peace of mind.

Therefore, whichever branch of knowledge that gives these answers is the real saviour of humanity. All branches of knowledge excluding Philosophy and Religion aspire to give no answer for those queries. And the answers given by Philosophy are not safe from defects since it is dependent on reason and it is in its turn dependent on the five faculties which are defective and imperfect in their findings. Therefore, Religion remains the only source of information in regard to the queries stated above. There is no alternative for mankind but to depend, for this vital information, on religion and therefore it becomes a thing of vital importance to man.

Islam is the best of all religions

As a result of the fore-going elucidation we have come to know that religion is a Divine Code for Human Life and it is the only answer for the vital intellectual queries relating to the origin, purpose and destination of the creation of human beings. Whichever religion gives the most practicable and most complete guidance in this regard will doubtlessly be hailed as the Saviour of humanity by all unprejudiced minds. Islam is the only religion which gives guidance to man in all his multifarious avocations,walks of life and varying conditions without discrimination of colour, language, race and culture. It is the only religion which provides all the Do's and Do nots in relation to all aspects of human existence suiting all conditions and meeting all needs. Therefore, it is the best of all religions.

The five Declarations of Faith in Islam

The First Declaration of Faith Al-Kalimatut Tayyibah: اَلْكَلِمَةُ الطَّيِّبَةُ

The Good Declaration

لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُولُ اللّٰهِ

Transliteration: Lā 'ilāha 'illallāhu MuHammadur Rasūlullāh

Translation: There is no service-worthy God save Allah, MuHammad is a messenger of Allah.

The Second Declaration of Faith Kalimatush Shahadah: كَلِمَةُ الشَّهَادَةِ

Declaration of Witness

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Transliteration: 'Ash-hadu 'al lā 'ilāha 'illallāhu waHdahu lā sharīka lahū wa 'ash-hadu 'anna MuHammadan 'abduhū wa rasūluhū.

Translation: I (consciously) bear witness that there is no service-worthy God except Allah. He is alone and there is no partner unto Him. I further (consciously) bear witness that Muhammad is His servant and His Messenger.

The Third Declaration of Faith Kalimatut Tamjid: كَلِمَةُ التَّمْجِيدِ

Declaration of Praise

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ

Transliteration: SubHānallāhi walHamdu lillāhi wa lā 'ilāha 'illallāhu wallāhu 'akbar wa lāHawla wa lā quw-wata 'illā billāhil 'aliy-yil 'adzīm

Translation: I realize that Allah is perfectly pure and all praises belong to Allah. There is no service-worthy God except Allah and Allah is the Great, and there is no power for abstinence and no power for action except by Allah, the Lofty, the Magnificent.

The Fourth Declaration of Faith Kalimatut TawHid: كَلِمَةُ التَّوْحِيدِ

Declaration of Unity

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Transliteration: Lā 'ilāha 'illallāhu waHdahū lā sharīka lahū lahul mulku wa lahul Hamdu yuH-yī wa yumītu bi yadihil khay-ru wa huwa 'alā kulli shay'in qadīr

Translation: There is no service-worthy God except Allah. He is alone, there is no partner unto Him. His is Sovereignty and His is all praise. He causeth life and He causeth death. All the good is in His hand (control) and He is of power over all things.

The Fifth Declaration of Faith Kalimatu Raddil Kufr: كَلِمَةُ رَدِّ الْكُفْرِ

Declaration of the renouncement of Disbelief

اَللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَّأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ تُبْتُ عَنْهُ وَتَبَرَّأْتُ عَنْ كُلِّ دِيْنٍ سِوٰى دِيْنِ الْإِسْلَامِ وَأَسْلَمْتُ وَاٰمَنْتُ وَأَقُوْلُ لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Transliteration: 'Allāhumma 'innī 'a'ūdhu bika min 'an 'ushrika bika shay'an wa 'ana 'a'lamu wa 'astaghfiruka limā lā 'a'lamu 'innaka 'anta 'allāmul ghuyūb Tubtu 'anhu wa tabar-ra'tu 'an kuli dīnin siwā dīnil Islām wa 'aslamtu wa 'āmantu wa 'aqūlu lā 'ilāha 'illallāhu MuHammadur Rasūlul-lāh

Translation: O Allah, verily I seek Thy shelter from my making anything as partner unto Thee, knowingly, and I seek Thy protection against what I know not of. Verily Thou are the Most Knowing of things hidden. I return from and dissociate myself from every religion except Thy religion of Islam, and I embrace Islam and I believe and I declare that there is no service-worthy God except Allah, MuHammad is a messenger of Allah.

Classification of Religious Knowledge:

To acquire knowledge is an obligation on every Muslim male and female. Allah the Lofty sayeth:

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ أُوْتُوا الْعِلْمَ دَرَجٰتٍ

"Allah will elevate in status those of you who believe and who have been given knowledge." (S58 A11)

And our Prophet (on whom be peace and blessings) said:

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَّمُسْلِمَةٍ

"To seek knowledge is a religious duty on every Muslim male and Muslim female."

Knowledge is of various types, and to acquire all types of knowledge is impossible. Therefore one should seek for the types of knowledge suiting his condition, need and ability giving importance to the type of knowledge which is essential (obligatory) and then choose gradually the other types of knowledge basing on his condition, need and ability. There is a wise saying in Arabic: i.e.

أَفْضَلُ الْعِلْمِ عِلْمُ الْحَالِ "The best knowledge is that which suits one's state." Here 'state' includes the condition, the need, and the ability of every man.

It is of prime importance to every Muslim, boy or girl or those who have been retarded from acquiring Islamic knowledge for one reason or another, to acquire Islamic religious knowledge. This knowledge is of three types:

1) Islamic Law in relation to its injunctions and prohibitions and in respect of what is obligatory and what is prohibited.
2) Knowledge of the commentary of the Holy Qur'ān.
3) Knowledge of the traditions of the Holy Prophet.

It is a duty respectively of the parents and guardians to teach their children and those under their guardianship, the Qur'ān, Īmān, Islam and other religious knowledge and to order them to offer prayer, observe fasting and so on . . .

The Gradation of Law in Islam:

INJUNCTION

فَرْض

1) **FARḌ** (Inevitable Obligation) i.e. the injunctions which have been instituted with clear cut authority of the Qur'ān and Hadith. Whoever carries out these obligations will be rewarded and whoever forsakes them will be a sinner of the major category and will be punished. (Anyone who considers or declares anything on which there is a consensus of expert opinion as to its being an inevitable obligation, to be non-obligatory, is an infidel — May Allah protect us from such pitfalls.)

This again is of two types: Individual and Collective. The Individual obligation is that which is obligatory on everyone and everyone is individually responsible and therefore the performance by one will not do away the responsibility of another. The Collective obligation is that which is obligatory on all and all are collectively responsible for it. Therefore, if anyone performs that obligation it will do away the responsibility from others and if no one does it, everyone is responsible and will be punished.

وَاجِب

2) **WĀJIB** (Obligatory) The injunctions which have been instituted with the authority of the Qur'an and the Hadith in equivocal terms. In the rewardability of the doer and the punishability of the forsaker thereof it is like the Fard except that whoever considers or declares such injunction to be not obligatory will not be considered an infidel but he will be considered to have committed a sin of the major category.

سُنَّةٌ

3) **Sunnah** The injunctions which have been instituted with the authority of our Prophet's regular actions except for a few occasion. Whoever does these actions will be rewarded and whoever uses to forsake these actions without due cause will be punished with a lesser punishment than the previous two.

مُسْتَحَبٌّ

4) **MUSTAHABBU** (Commendable) The Injunctions which have been instituted with the authority of our Prophet's occasional practices as against the regular practices. Whoever does these actions will be rewarded and those who do not do such actions will not be punished.

مُبَاحٌ أَوْجَائِزٌ أَوْحَلَالٌ

5) **MUBĀH** or **JĀ'IZ** or **HALĀL** (Permissible or Lawful): Things which have been permitted, the doer whereof will neither be rewarded for it nor be punished for it.

PROHIBITIONS

حَرَامٌ

1) **HARĀM** (Forbidden) The prohibitions which have been imposed with clear cut authority and there is no second opinion as to its being permissible. Whoever does such acts will be severely punished and whoever abstains therefrom will be rewarded. Anyone who considers or declares as Halal anything on which there is a consensus of expert opinion (Ijma') as to its being Haram, is an infidel.(May Allah protect us from such pitfall).

مَكْرُوهٌ

2) **MAKRŪH** (Undesirable): The prohibitions which have been imposed with strong authority but their lawfulness is established through other weaker authorities. To do such actions will be punished and to abstain therefrom will be rewarded. But whoever considers or declares these actions to be lawful will not be considered an infidel.

This Makruh is of two types:

مَكْرُوهُ التَّحْرِيمِ

a) Makrūhut TaHrīm: is that which is closer in degree to Harām.

مَكْرُوهُ التَّنْزِيهِ

b) Makrūhut Tanzīh: is that which is closer in degree to Halal.

مُفْسِدٌ

3) **MUFSID** (Non-advantageous): Prohibitions which have been imposed on actions which will nullify the good works already done. If such actions are done intentionally the doer will be punished and if done forgetfully the doer will not be punished.

التَّوحِيدُ

AT-TAWHĪD

(The Doctrine of Divine Unity)

TawHīd literally means unification of more than one thing. This term has been used by the doctors of Islamic Theology to mean the consideration in one's mind of God as a single entity (essence). However, as days went by the meaning of this term has been widened by them to include all those Islamic beliefs and doctrines which are directly or indirectly connected with the Doctrine of Divine Unity.

Elucidation of 'Īmān (Belief): اَلْإِيْمَانُ

Definition: To believe in the heart and declare by the tongue.

'Īmān is of two types:

'ĪMĀN-UL-MUJMAL (General Belief) اَلْإِيْمَانُ الْمُجْمَلُ

'ĪMĀN-UL-MUFAṢṢAL (Detailed Belief) اَلْإِيْمَانُ الْمُفَصَّلُ

GENERAL BELIEF: Lā 'ilāha 'illallāh MuHammadur Rasūlullāh
There is no service-worthy God except Allah. MuHammad is a Messenger of Allah.

DETAILED BELIEF 'Āmantu bil-lāhi wa malā'ikatihī wa kutubihī wa rusulihī wal yawmil 'ākhiri wal qadri khayrihī wa sharrihī minallāhi ta'ālā wal ba'thi ba'dal mawt.

اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ

(I believe in Allah, His angels, His Books, His Messengers, and the Last Day and that the power for doing good and bad actions emanates from Allah, the Lofty and on the Resurrection after death).

THE FIRST REQUIREMENT OF BELIEF

The first requirement of belief is to believe in Allah. This includes the belief in His essential attributes , the attributes the attribution of which is absurd and His possible attributes. One should consciously believe in all these three types of attributes. All beliefs, whether they are right or wrong, can be expressed in the form of predications or statements, and when such predications occur in one's mind they are known as intellectual predications.

All the intellectual predications are confined to three classes:

1. The predication in which the application of the predicate term to the subject term is intellectually perceived as necessity.
2. The predication in which the application of the predicate term to the subject term is intellectually perceived as an absurdity.
3. The predication in which the application of the predicate term to the subject term is intellectually perceived as a possibility.

The essential is that the negativeness of which is not comprehensible to

the intellect. e.g. "Allah is existent" (affirmative and comprehensible to the intellect) and "Allah is not existent" (negative and not comprehensible to the intellect).

The absurd is that the affirmativeness of which is not comprehensible to the intellect. e.g. "Allah is non-existent" (affirmative and not comprehensible to the intellect) and "Allah is not non-existent" (negative and comprehensible to the intellect).

The possible is that both the affirmativeness and the negativeness of which are comprehensible (valid) to the intellect. e.g. "Allah creates" (affirmative) and "Allah does not create" (negative).

There are twenty Essential Attributes to our Lord the Mighty and the Magnificent. they are **Existence, Eternity, Everlastingness, Dissimilarity to the creations, Self Dependence,** (i.e. He does not need anything for His location or specification). **Unity** (i.e. there is nothing which shares with Him, His Person, Attributes or Actions). Of these six Attributes the first, i.e. **Existent** is Personal and the five after it are Negative, i.e. that which negates the opposite.

Then there are seven attributes named Attributed Qualities which are also essential to Him. They are: **Power** and **Intention** which are related to all those things which are possible; **Knowledge** which is related to things which are essential, possible and absurd; **Life** which is not related to anything; **Audition** and **Sight** which are in relation to all things existent; and **Speech** which has no letter nor sound and which is related to all those things which knowledge is related to.

Then again there are another seven attributes which are named Qualitative Attributes. They are the consequents of the seven attributes which are stated above. They are: **Powerful, Intending , Knowing, Living, Hearing, Seeing and Speaking.**

The Twenty Essential Attributes of Allah and their opposites known as the Absurd Attributes:

Essential Attributes	Meaning in English	Absurd Attributes	Meaning in English
	THE PERSONAL ATTRIBUTE		
Al-Wujūd	Existence	Al-'Adam	Non-Existence
	THE NEGATIVE ATTRIBUTES		
Al-Qidam	Eternity	Al-Hudūth	Accidence
Al-Baqā'	Everlastingness (Continuance)	Al-Fanā'	Perishing (Discontinuance)
Al-Mukhālafatu lil Hawādith	Dissimilarity to accidents	Al-Mumāthalatu lil Hawādith	Similarity to accidents
Al-Qiyāmu bi nafsihi	Self Dependence	Al-Qiyāmu bi ghayrihi	Dependence on other things
Al-WaHdaniyyah	Unity	At-Ta'addud	Plurality
	THE ATTRIBUTED QUALITIES		
Al-Hayāt	Life	Al-Mawt	Death
Al-Qudrah	Power	Al-'Ajz	Inability
Al-Irādah	Intention	Adh-Dhuhūl	Purposelessness
Al-'Ilmu	Knowledge	Al-Jahlu	Ignorance
As-Sam'u	Audition	Aṣ-Ṣamamu	Deafness
Al-Baṣar	Sight	Al-'Ama	Blindness
At-Takallum	Speech	Al-Bukmu	Dumbness
	THE QUALITATIVE ATTRIBUTES		
Al-Hayyu	The Living	Al-Mayyit	The Dying
Al-Qādir	The Powerful	Al-'Ājiz	The Powerless
Al-Murīd	The Intending	Adh-Dhāhil	The Unintending
Al-'Ālim	The Knowing	Al-Jāhil	The Ignorant
As-Samī'	The Hearing	Al-'Aṣammu	The Deaf
Al-Baṣīr	The Seeing	Al-'A'mā	The Blind
Al-Mutakallim	The Speaking	Al-'Abkam	The Dumb

صِفَاتُ اللهِ الوَاجِبَةُ وَالمُسْتَحِيلَةُ

الصِّفَاتُ الوَاجِبَةُ	الصِّفَاتُ المُسْتَحِيلَةُ
الصِّفَةُ النَّفْسِيَّةُ	
الوُجُودُ	العَدَمُ
الصِّفَاتُ السَّلْبِيَّةُ	
القِدَمُ	الحُدُوثُ
البَقَاءُ	الفَنَاءُ
المُخَالَفَةُ لِلْحَوَادِثِ	المُمَاثَلَةُ لِلْحَوَادِثِ
القِيَامُ بِنَفْسِهِ	القِيَامُ بِغَيْرِهِ
الوَحْدَانِيَّةُ	التَّعَدُّدُ
الصِّفَاتُ المَعَانِي	
الحَيَاةُ	المَوْتُ
القُدْرَةُ	العَجْزُ
الإِرَادَةُ	الذُّهُولُ
العِلْمُ	الجَهْلُ
السَّمْعُ	الصَّمَمُ
البَصَرُ	العَمَى
الكَلَامُ	البَكَمُ
الصِّفَاتُ المَعْنَوِيَّةُ	
الحَيُّ	المَيِّتُ
القَادِرُ	العَاجِزُ
المُرِيدُ	الذَّاهِلُ
العَالِمُ	الجَاهِلُ
السَّمِيعُ	الأَصَمُّ
البَصِيرُ	الأَعْمَى
المُتَكَلِّمُ	الأَبْكَمُ

THE ESSENTIAL ATTRIBUTES OF ALLAH PROVED

1. Proof of the Essentiality of Existence الوُجُودُ **to Allah**

Claim: Allah is an Essential Being. (i.e. His Existence is essential)

PROOF

Because **Allah** is one whom the universe essentially needs. (Minor Premise)
And all those whom the universe essentially needs are **Essential Beings** (Major Premise).
Therefore, Allah is an Essential Being. (Conclusion) (Categorical Syllogism of the First Figure-Mood-3)

Minor Premise proved:
The Universe is an accident (Minor Premise).
All accidents essentially need an Initiator (Major Premise).
Therefore, the universe essentially needs an Initiator (Conclusion).

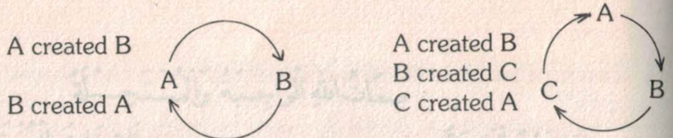
Major premise proved:
If they are not essential beings, then they must be accidents (Minor Premise)
And all accidents need an Initiator (Major Premise)
Therefore, **they need an Initiator.** (Conclusion)
Then this initiator needs another initiator until there is no end.

This results in an unending chain (At-Tasalsul) اَلتَّسَلْسُلُ and is therefore, absurd; or returns to the first initiator with or without intermediaries e.g. **A** created **B** and **B** created **A** or **A** created **B, B** created **C** and **C** created **A.** This results in Rotation (Ad-Dawr) اَلدَّوْرُ and is therefore, absurd. Therefore, the statement which led to this result i.e. **"They need an initiator"** (Conclusion) is absurd. And again the statement which led to that statement i.e. **"THEY are not Essential beings"** too, is absurd. When the absurdity of the statement "They are not Essential Beings" is established, its opposite statement i.e. "They are Essential Beings" is established.

The reason for the absurdity of Rotation is that it necessitates in a thing becoming precedent to itself while itself being the subsequent. E.g.:

A created B

B created A

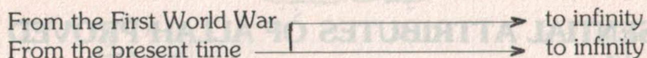


A created B
B created C
C created A

A
B
C

The reason for the absurdity of the Unending Chain (Perpetual Succession) is evident from the Proof of Congruence: Let us imagine two lines of events one starting from the First World War proceeding backwards to infinity and the other starting from the present time also proceeding backwards to infinity.

From the First World War → to infinity
From the present time → to infinity



If the two lines end together (on the unknown side of the infinity) then everyone of the two lines has limitation (on the unknown side of the infinity). This is against the purpose of the argument. If the two lines do not end at all on the unknown side of the infinity then they necessitate in two unequal things becoming equal. This is absurd. If the first line alone ends without the second then the first one has limitation, therefore, the second one, too, must have limitation because it is longer than the first one by only a particular limited measure. It is a known fact (axiomatic knowledge) that anything which exceeds another thing which has limitation, by any measure, will necessarily become limited.

Proof of the Essentiality of an Active Cause for the Universe

The Universe is made up of unequal parts which share an attribute equally among themselves. All those which are made up of unequal parts which share an attribute equally among themselves **should have that attribute.** Therefore, the Universe should have that attribute (which is shared by all its unequal parts equally among themselves). That attribute is that of being caused by a cause. Therefore, it is established that the Universe should have the attribute of being caused by a Cause. That Cause is Allah, the Necessary Being Whose Existence is Essential.

2. Proof of His Being Eternal: اَلْقِدَمُ

Claim: Allah is Eternal.

PROOF: **If He is not Eternal** then He must be an accident i.e: a creation, (because there is no middle ground). **If He were an accident** He will certainly need an Initiator. **If He needs an Initiator** certainly that Initiator needs another Initiator because of the likeness between them. This results in either the Rotation or the Unending Chain which have already been proved to be absurd.

Therefore, that which resulted in it (in this absurdity). i.e. His need for an Initiator is absurd.

Therefore, that which resulted in it i.e. His being an accident, is absurd.

Therefore, that which resulted in it i.e. His not being Eternal, is absurd.

When His not being Eternal is absurd His being Eternal is established. That is the aim in this Proof.

3. Proof of His Everlastingness: اَلْبَقَاءُ

Claim: Allah is Everlasting.

It means that non-existence will never occur to **Him whether in the past, present or future.**

PROOF:

If His non-Existence is possible then His being Eternal is absurd. How can it be possible whereas His being Eternal has already been established as His Essential Attribute?

And all those whose Eternality is established the occurrence of non-existence to them is absurd.

4. Proof of His Dissimilarity اَلْمُخَالَفَةُ لِلْحَوَادِثِ **to the Accidents (Creatures):**

Claim: Allah is Dissimilar to the accidents (i.e: the creatures).

PROOF:

If He were not Dissimilar to the Accidents certainly He would have been similar to them. And if He were similar to them certainly He would have been an accident (that which has a beginning). How can it be possible whereas His being Eternal is already established? And again all those whose being Eternal is Essential the occurrence of non-existence to them is absurd. No one of the accidents is Eternal and therefore, His being Dissimilar to the accidents is established.

5. Proof of His self-dependence: اَلْقِيَامُ بِنَفْسِهِ

Claim: Allah is Self-Dependant.

His self-dependence means His needlessness for a location and His needlessness for any initiating agent.

PROOF:

The proof of His needlessness for any location is that: If **He needs a location he would certainly have been an attribute** and if He were an attribute, **He would not have the attributed Qualities and the Qualitative attributes** which are essential to Him, because of the proofs which indicate on it. This is a false statement. Therefore, the statement which led to it i.e. "He is an attribute" is false, and the statement which led to that statement i.e. "He needs a location" is false. When His need for a location is disproved His needlessness for any location is established.

The Proof of His needlessness for an Initiating agent:

If He needs an Initiating Agent He will invariably be an accident. How can it be possible whereas His being an Essential Being, His being Eternal and His Everlastingness in His Essence and Attributes have already been established?

6. Proof of the Essentiality of His Oneness: الوحدانية

Claim: Allah is Only One.

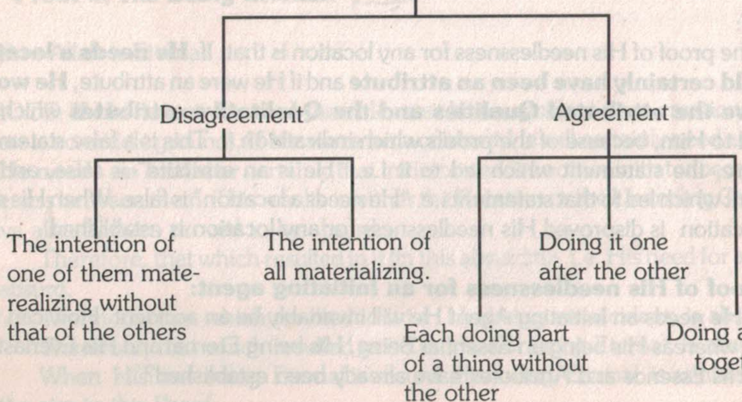
What we seek to establish here by claiming Oneness to Allah is that He is One in His Essence and unique in His Attributes which mean that there is no equal or match unto Him in these two respects.

PROOF:

If there is a plurality of Divinity so that there are two (or more) Gods nothing from the Universe could be existent, but to say that there is nothing in existence is false because it is contrary to what we perceive and find. Therefore, that which led to this falsehood i.e. the plurality of Divinity is false. When the falsehood of the plurality of Divinity is established the Oneness of Divinity is established.

The necessity of the plurality of Divinity resulting in the non-existence of anything in the Universe is because the two (or more) Gods may either agree or disagree with one another to create anything. If they agree it is not possible for both to create anything together, for, if they do so it will necessitate in two active causes working together for one effect which is absurd. And if they do it one after another it will necessitate in one creating a thing which has already been created, by the other, which again is absurd. If one of them creates part of it and the other creates the other part of it, it goes to prove their inability to create it as a whole, which also is absurd. (This is called the proof of succession).

If they disagree and if one intends to create the Universe and the other intends to annihilate it, it is not possible for their intentions to be fulfilled, for, it necessitates in the simultaneous existence of two contradictories (existence and non-existence) in one thing, which is absurd. If the intention of one materializes without that of the other it will necessitate in the inability of the one whose intention does not materialize. Therefore, both will necessarily be unable to create anything because of their similarity. (This is called the Proof of Mutual Prevention).



It is reported of Ibnu Rushd (Averrose) as having proved thus:

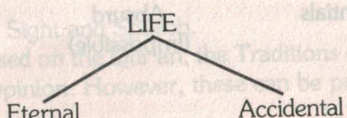
If the intention of one of them materializes without that of the other the one whose intention has materialized becomes God without the other.

The Oneness includes the Oneness in Essence, the Uniqueness in Attributes and Matchlessness in Actions. Therefore, it denies the following five quantities from Allah:

ONENESS OF ALLAH

IN HIS ACTIONS		IN HIS ATTRIBUTES		IN HIS ESSENCE	
Integrated (Continuous) Quantity	Disinte-grated (Discrete) Quantity	Disinte-grated (Discrete) Quantity	Integrated (Continuous) Quantity	Disin-tegrated (Discrete) Quantity	Integrated (Continuous) Quantity
This is not denied in respect of plurality, but it is only denied in respect of other things partaking with Him in any of His actions.	This means that things other than God having actions in the creative aspect. This is denied by His match-lessness in Actions.	This means that things other than God having Attributes like those of God, of the same category.	This means plurality of Attributes of the same genus. Since the attributes stand on the same essence the scholars considered them as a compound thing.	This means His being plural in number.	This means His being composed of parts.
		These two are denied by the uniqueness of His Attributes.		These two are denied by the Oneness of His Essence.	

7. Proof of the Essentiality of Life الحياة to Allah:



Eternal Life:

(The Life of Allah) This is an Eternal Attribute necessitated by the validity of being qualified with knowledge.

Accidental Life:

(The life of Creature) This is an energy or force which is necessitated by the possession of sensual perception and intentional motion.

Claim: Allah has Life.

PROOF:

Allah is attributed with Power, Intention and Knowledge and whoever is such should necessarily have Life. Therefore, Allah should necessarily have Life.

8. Proof of the Essentiality of Power اَلْقُدْرَةُ to Allah:

This is an Eternal attribute which stands in the essence of Allah and by which occurs the creation and annihilation of all accidents according to His Intention.

Claim: Allah has Power.

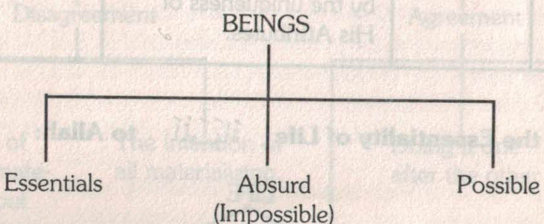
PROOF:

Allah is an Eternal Creator Who has creations which are accidents and whoever is an Eternal creator who has creations which are accidents should necessarily have power. Therefore, Allah should necessarily have power.

9. Proof of the Essentiality of Intention اَلْإِرَادَةُ to Allah:

Claim: Allah has Intention.

This is an Eternal Attribute which is additional to the essence but standing in it,designs the accident (possible beings) with some of their possibilities.



The possibilities are the pairs of opposites falling under the following headings:

Existential	: e.g. Existence	x	Non-Existence
Qualitative	: e.g. Whiteness	x	Blackness & c.
Temporal	: e.g. Today	x	Yesterday & c.
Spatial	: e.g. Here	x	There & c.
Directional	: e.g. East	x	West & c.
Mensural	: e.g. Tallness	x	Shortness & c.

(The possibilities falling under each of the above six headings are Mutually Exclusive Possibilities).

PROOF:

Allah is the Creator of the Universe according to His Will. And whoever is the Creator of anything according to His Will should necessarily have intention. Therefore, Allah should necessarily have Intention.

10. Proof of the Essentiality of Knowledge اَلْعِلْمُ to Allah:

This is an Eternal Attribute of Allah relating to all the Essential Beings, the possible beings, and the non-real beings (the beings that are impossible or absurd) in an all embracive way, as they are, without any ignorance preceding.

Claim: Allah has Knowledge.

PROOF:

Allah is the doer of actions with Accuracy and Perfection by His Intention and Will. And whoever is like that should necessarily have Knowledge. Therefore, Allah should necessarily have knowledge.

If it is asked that this proof will prove His Knowledge in relation to the possible beings only, therefore, what is the proof of His Knowledge in relation to the Essential Beings and the Impossible Beings? Our answer to the Query is that: The proof of that is the proof of Allah's needlessness for an initiator, because, if He does not know of the Essential Beings and impossible beings then He would need someone who could perfect Him, and this necessitates in His being an Accident. Then He will need an Initiator, whereas His needlessness for an initiator has already been established.

11, 12 & 13 Proof of the Essentiality of Audition اَلسَّمْعُ Sight اَلْبَصَرُ and اَلْكَلَامُ Speech to Allah:

Claim: Allah has Audition, Sight and Speech.

These are mainly based on the Qur'an, the Traditions of the Holy Prophet and the consensus of Expert Opinion. However, these can be proved logically thus:

PROOF:

If Allah does not possess these Attributes it will be rationally necessary for Him to possess the attributes which are their opposites, such as: Deafness, Blindness and Dumbness. These are qualities of Imperfection. It is absurd to attribute such imperfections to Allah the Lofty. Therefore, the Essentiality of His being attributed with Audition, Sight and Speech, which are qualities of perfection, is established.

The opposites of all these attributes are known as the Absurd Attributes the attribution of which if affirmatively done to Allah will be absurd.

THE POSSIBLE ATTRIBUTES

This can be described as His possession of option in choosing to do or not to do, anything out of the possibilities such as creation, annihilation, sustenance, sending forth messengers, rewarding those who submit to Him and punishing those who go against Him etc. Unlike the previous two classes of attributes this class has an unlimited number of attributes. Allah is not obliged to do or to abstain from doing any of such acts. The belief in Allah in respect of His Essential and Absurd Attributes should do away the cobwebs of false doctrines preached by others in regard to God's attributes. Therefore, we must clearly know that He has no father, no mother, no wife, no child, no kindred and that He does not eat, drink, sleep or forget and that He has no laughter, no wail, no illness, no health, no colour, no size, no measure and no sex.

THE SECOND REQUIREMENT OF BELIEF

The Second requirement of belief ('Iman) is to believe in the Angels. Angels are defined as: "Light personified beings capable of assuming various forms except the form of a dog or a pig." They are the servants of Allah and they do whatever they are ordered to and by their very nature they are unable to go against Allah by doing anything contrary to His order. Therefore, they are always submissive and obedient to Allah. They are neither female nor male nor hermaphrodite. They do not eat or drink nor do they have father, mother, wife or children. They have wings and are capable of assuming various forms. Most of them are in the heaven and some of them are on the earth. They are truthful in imparting divine messages. Their world is far greater than the worlds of men, genii and other creatures. No one knows their strength and number except Allah.

However, to know ten of them by name is obligatory. Of them some are commissioned with the control of certain things, some are commissioned with tests and trials, some are commissioned with keeping and some are commissioned with watching over. The Controllers are four:

Jibrīl (Gabriel) : Commissioned with conveying Divine Messages to the prophets.
Mikā'īl : In charge of affairs in the seas, mountains, rain, rivers, sustenance and giving shape and form to the offsprings in the wombs.
'Isrāfīl : In charge of Lawh-al-MaHfūdz (Guarded Tablet) and the Siren of the Last Day.
'Azrā'īl : Commissioned with taking away the souls of the creatures at the appointed time.

The Watchers are two:

Ridwān : In charge of Heaven.
Mālik : In charge of Hell

The Testers are two:

Munkar and Nakīr: Commissioned with testing and trialing the servants in their graves.

The Keepers are two: Each of them is called Raqib (keeper) and 'Atid (Present) because of their such functions. These two are commissioned with keeping the records of the speeches, actions and thoughts of the servants.

THE THIRD REQUIREMENT OF BELIEF

The third requirement of Belief is to believe in the Books (Messages) of Allah. These are of two types, the Books and the Commandments. It is reported that there were altogether hundred such Commandments and four such-Books as is evident from human history. Such Commandments and Books have been sent down to the Prophets from time to time from Prophet Adam, the first man, to Prophet Muhammad the last of all such Prophets and Messengers. These Books and Commandments are of the Eternal Speech which is one of the Essential Attributes of Allah. All such Books and Commandments which came before the Qur'ān have been repealed by the Qur'ān which will remain in vogue until the Last Day. Prophet Adam was given ten Commandments. Prophet Shith was given fifty, Prophet Idris thirty, and Prophet Abraham ten. Prophet Moses was given Tawrah in the Hebrew language, Prophet David was given the Zabur in Greek language, Prophet Jesus was given Injil in the Syriac language and Prophet MuHammad was given the Qur'ān in the Arabic language. There are other reports confirming that Prophet Moses prior to his being given the Tawrah was also given ten Commandments. As for the number of Commandments the reports vary from one another. Therefore, it is safer to believe in all the four Books and all the Commandments without specifying any number to them.

THE FOURTH REQUIREMENT OF BELIEF

The fourth requirement of Belief is to believe in Divine Messengers. They are the servants of Allah. They are protected from committing sins. They too, have their Essential Attributes, the Absurd Attributes and the Possible Attributes. Their Essential Attributes are truthfulness, trustworthiness, conveying the message they have been commissioned with and sound intellectual capability. Therefore, they should not be attributed with the opposites of these four attributes, which are known as Absurd Attributes (being a lair, untrustworthy, concealing the message they have been commissioned with and unsound intellectual capability). The attributes that are possible for them are: Eating, Drinking, Buying, Selling, Marrying, Sexual Relationship, Light Ailments etc.

Whatever has been said above in regard to Divine Messengers (Rasūls) is also true of the Prophets (Nabis) except that the Prophets are not commissioned with any particular code and therefore it is not an essential attribute for them to convey any such code neither it is absurd for them to conceal it.

Some reports say that there were altogether 124,000 Prophets (Nabis) while other reports say 224,000 Prophets sent to mankind at various times and to various peoples. Of them 313 or 314 or 315 were Messengers (Rasūls).

However, it it Wajib on every Muslim to know twenty-five of them by name. They are: 'Ādam, 'Idrīs, Nūh (Noah), hūd, ṢāliH, 'Ibrāhīm (Abraham), Luṭ (Lot), 'Ismā'īl (Ishmael),' IsHāq (Isaac), Ya`qūb (Jacob), Yūsuf (Joseph), 'Ayyūb (Job), Shu`ayb, hārūn (Aaron), Mūsa (Moses), 'Al-Yasa` (Elisha), Dhulkifl, Dāwūd (David), Sulaymān (Solomon), 'Ilyās (Elias), Yūnus (Jonah), Zakariyya, YaHya, 'Isā (Jesus) and MuHammad.

THE FIFTH REQUIREMENT OF BELIEF

The fifth requirement of Belief is to believe in the definite occurrence of the Day of Judgement and that the Day of Judgement will begin with Resurrection and will continue for ever afterwards; and that the signs of the Last Day as specified in the authentic reports of the Tradition are true, and that on that Day, Allah will resurrect all His creatures and will question them of their actions in this life and will send the believers, out of His Mercy, to the Heaven and the infidels, out of His Justice, to the Hell, and even out of the believers who are sinners He will send whom He pleases to the Heaven without chastisement in the Hell and others He will chastise them in the Hell and then send them to the Heaven. However, the infidels will not be removed from the Hell and they will remain there for ever.

THE SIXTH REQUIREMENT OF BELIEF

The sixth requirement of Belief is to believe in the Divine Predestination (Qaḍā' and Qadr). That is to believe that: speech, action, good, evil, belief, non-belief, submission, transgression, sin, illness, health and so on are by the Predestination of Allah and that although nothing occurs outside His Predestination, His pleasure, content and command are only towards good deeds and not in favour of bad ones and since the servants are given their choice and free-will if they do good they will be rewarded and if they do bad they will be punished.

اَلْفِقْهُ

AL-FIQH

(The Islamic Law)

This book deals with only the laws and customs in respect of the five pillars of Islam, Marriage, Divorce and Death.

ELUCIDATION OF ISLAM

THE FIVE PILLARS OF ISLAM

In the Holy Qur'ān, Allah the Almighty sayeth:

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day I have perfected your religion for you, completed my favour upon you and have chosen for you Al-Islam as your religion."(S.5:A.4)

Islam has been befittingly defined as:

اَلْإِسْلَامُ الْإِنْقِيَادُ لِأَوَامِرِ اللهِ تَعَالَى وَالْإِجْتِنَابُ عَنْ نَوَاهِيهِ

"Submission to Allah in His injunctions and abstinence from His prohibitions." The Holy Prophet, on whom be Allah's blessings and peace, said: "Islam is built on five (pillars or pilings) basic principles: to witness (consciously) that there is no service worthy God except Allah and that MuHammad is a messenger of Allah; to establish regular Ṣalāt; to give forth charity tax; to observe fasting throughout the entire month of Ramaḍan and to perform pilgrimage to the Holy Ka'bah if one is of the means to do so."

THE FIRST BASIC PRINCIPLE

Declaration of Witness

The first basic principle, the Declaration of Witness, has four essential components i.e. to affirm the Essence of Allah, to affirm the Attributes of Allah, to affirm the Actions of Allah and to affirm the truth of the Messengership of the Prophet of Allah, Peace and Blessings of Allah be upon him. **To affirm the Essence of Allah** is to believe in His Existence, Eternity, Everlastingness, Dissimilarity to the accidents, Self Dependence, and Oneness. **To affirm the Attributes of Allah** is to believe that He is living by His Life and not by His soul, He is Knowing by His Knowledge and not by His acquirement through the perceptive capability of His mind, He is Intending by His Intention and not by His mind, He is powerful by His Power and not by His limbs or supporters; His is Seeing by His Sight not by His eye, and He is Speaking by His Speech and not by His tongue. **To affirm the Actions of Allah** is to believe that He is the Originator of things i.e. from their nothingness to their thingness, the Annihilator of things i.e. from their thingness to nothingness, the Creator, the Sustainer, the Giver of Life, the One who takes away the life, the One Who guides towards righteousness the One Who guides towards wrong, the Benefactor, the Punisher and He has all those attributes which are related to His actions. **To affirm the truth of the Messengership of Prophet MuHammad (P.B.U.H.)** is to believe in the truth of all those doctrines taught by the Prophet such as: chastisement in the Qabr (Tomb), the Questioning by Munkar and Nakīr in the Qabr (tomb), Resurrection and questioning by Allah in the Judgement Day, the existence of the balance for weighing the deeds of the servants, crossing of the Ṣirāṭul Mustaqīm Bridge, the existence of the Heaven and Hell and in the truth of all those things which the Prophet taught us.

THE SECOND BASIC PRINCIPLE

ṢALĀT الصَّلَاةُ

Ṣalāt and its Place in Islam

Ṣalāt is the oft-repeated injunction of the Qur'ān. No other single institution in the Qur'ān has been so repeatedly emphasised in it as the institution of Ṣalāt. Moreover, it is one of those religious obligations which have been prescribed with regular timing. It is instituted in Islam as a normative rite and obligation, the performance of which will serve to do away the spiritual as well as the material improprieties of man. That is why the Qur'ān say: "Innassalata tanha 'anil faHsha'i wal munkar" i.e. "Verily the Ṣalāt does away abominations and detestable things." Therefore, it is no wonder that it has been given a position second only in importance to the declaration of faith in Islam.

By performing the daily five times obligatory Ṣalāt with its prerequisites of being pure bodily and spiritually, any man will become increasingly God-conscious and will abstain from all abominations. If it is asked that there are people who, even after saying their daily Ṣalāts regularly, are known to commit sins and crimes, and if the Ṣalāt has such a capability of doing away all such sins how is it then possible for them to indulge in such crimes ? The answer is simple. That is if they were not doing their Ṣalāts as they are doing at present their crimes would have been tremendous. Their Ṣalāts have at least reduced their crimes to the present low level.

The Cleansing for Ṣalāt

The Shara'i (Religious) Cleansing in Islam is as much a bodily cleansing as it is a spiritual cleansing. Since Ṣalāt is as much a bodily performance as it is a spiritual performance, the cleansing which is to serve as the key to Ṣalāt, should necessarily comply with these two requirements. Therefore, water or sand serves to cleanse the body whereas the intention of cleansing serves to cleanse the spirit. Since body is solid it is only befitting that it should be cleansed with a liquid, if in case such a liquid is not available then the dust which comes next in order of looseness and fluidity should be used in the cleansing.

Our holy Prophet said: "Cleanliness is a half of Faith." He has also said: "Ṣalāt is the key to the Heaven and the key to Ṣalāt is cleanliness." In commenting on the Quranic verse meaning: "And remember that Abraham was tried by his Lord with certain commands," Ibn 'Abbas (May Allah be pleased with him) in his commentary on the Qur'ān has remarked that Allah tried Abraham with five cleanlinesses on his head and five on his body. They are: to clip the moustache, to rinse the mouth, to brush the teeth, to sniff water into the nostril, to shave the head, to cut the nails, to circumcise the fore-skin, to remove the hair of the arm pits, to remove the pubic hair and to cleanse the penis and anus with water after excretion. These ten kinds of cleanliness have also been instituted in our religion as (sunnah) optional acts of cleanliness.

Religious Rules Relating to the Water الماء for Cleansing

In Arabic Mā'u means any liquid, and the liquid which should be used in the ritual cleansings and cleansing from impurities is known as the Māul Muṭlaq (ordinary water) the most common type of liquid. It is found to be clean and cleansing when it is free from any colour, taste, or smell other than that of the soil where it is found. It is not lawful Islamically to perform Wuḍū' (ablution) and Ghusl (bathing) whether obligatory or sunnah with any water other than this ordinary water. The water collected after it has been used in obligatory cleansing, the water which has incurred changes in colour, taste or smell, the lesser water with impurity (Najis) but without change in colour, taste or smell and the greater water which has incurred changes in colour, taste or smell are not fit to be used in the religious cleansings. (Water less than 22.5" cube is known as lesser water and 22.5" cube and above is known as greater water).

Ordinary water is that which is obtainable from rain, seas, rivers, lakes, wells, canals, ice and the like. That which is obtained from other than the soil such as the leaves, gravy, juice, rose water, coconut water and so on is not considered to be ordinary water. If the water used in the obligatory cleansing (Mā'ul Musta'mal), filth and filthy water fall into the greater water without changing its colour, taste or smell, the greater water will not lose its fitness to be used in the ritual cleansing. If any one, without having the intention of taking water by the handfuls ('ightirāf) dips his hand or any part of the body the washing of which is obligatory, in lesser water with the intention of the obligatory ablution or bath, that water will become used water and whereby it will be unfit to clean all other parts except the part which was dipped into the water, however, the part which was dipped into it will be clean. If a vessel like bath tub contains the lesser water, one can by submerging his whole body at the same time into it perform his obligatory bath.

The water which is Makrūh (Undesirable)

It is undesirable to make use of water, which is very hot or very cold, and water which has been kept in the sun in vessels made of metals other than gold or silver in hot countries, in cleansing the body. However, one can cleanse his clothing with such water. This undesirability will cease if the water is cool again. To make use of gold or silver vessels for any household use is forbidden (Harām) in Islam. To make use of water which has been long stagnant without any fresh inlet, the water which is polluted with undesirable things, the water which has been used by many in performing ablution and the water of the ponds belonging to the temples of infidels are undesirable to be made use of in performing ablution.

Ghusl or Bathing الغسل (Major Ceremonial Cleansing)

It is reported of Ibnu 'Umar, may Allah be pleased with him as having reported of the Prophet, on whom be peace and blessings of Allah, as having said: "If a male and a female copulate and the male sex organ penetrates upto or beyond the point of circumcision, irrespective of whether there is an ejaculation of semen or not, it is incumbent on both parties to the act to have a Ghusl (Obligatory bath)". And Allah the

...ty sayeth: "If you are in a state of ceremonial impurity bathe your whole body." (...5.A.7) It is reported of Abu Hurayrah, may Allah be pleased with him as having reported of the Prophet as having said: "Under every hair there is the (grave) ceremonial impurity, therefore wash all your hair thereby redouble your (fine-looking) appearance."

Conditions necessitating the Obligation of Ghusl (Bath or Major Ceremonial Cleansing)

Of these conditions those common to both sexes are three, those particular to women alone are another three.

The conditions which are common to both sexes are:

(1) Insertion of the penis up to the point of circumcision into the sexual organ or the private part of another person which includes the anus and whether the other party to the act is alive or dead and whether it is an animal, bird or fish.
(2) Ejaculation of semen even if it be one drop only and even if it were in the colour of blood
(3) Ascertainment of death (in which case the dead person's body, has got to be bathed) except those who have died or been killed as martyrs in the path of Allah.

The conditions which are particular to women alone are:

(1) Cessation of a menstrual period.
(2) Cessation of lochia (i.e. secretions from the womb after child birth).
(3) Child birth even though there is no wetness.

The seven requirements (conditions) of Wuḍū' and Ghusl: (Wuḍū' means ablution or Minor Ceremonial Cleansing)

(1) Ordinary water which has not been used in the performance of any obligatory cleansing or in removing the filth (Najis).
(2) Allowing the water to flow on the parts of the body as required in the Wuḍū and Ghusl.
(3) Absence of any hindrance for the water to reach the various parts of the body as required in Wuḍū' and Ghusl.
(4) Freeness of the body and limbs from things like sandal wood pulp or ointments which will change the colour, taste or smell of the water.
(5) Those who are suffering from diseases such as Urinal dripping, wind complaints, seminal disorder and Menorrhagia are in a state of constant impurity because of their ailments and as such they should perform their Wuḍū' after the arrival of the time of the Ṣalāt they intend doing.
(6) Attainment of Tamyiz (discreteness) in regard to the sequence of the various acts of Ghusl and Wuḍū'.
(7) Being a Muslim .

The Obligatory Acts of Ghusl are two

(1) Intention of removing the Hadathil Akbar (the grave ceremonial impurity).
(2) Allowing the water to flow over the whole body including all the hair and skin with the ordinary water with the above intention.

The Sunnah Acts of Ghusl are seven:

(1) To utter Bismillāhir RaHmānir RaHīm.
(2) To cleanse both hands with water.
(3) To perform an optional ablution (Wuḍū').
(4) To do the cleansing of the various parts of the body consecutively i.e. without interruption.
(5) To rub the body.
(6) To cleanse the right side before cleansing the corresponding left side part of the body.
(7) To pour water on the head, the two shoulders and on the whole body thrice.

Those who are in grave ceremonial impurity (Janābah) are forbidden to do the following five things:

(1) To perform any Ṣalāt (whether obligatory, sunnah or supererogatory).
(2) To recite the Qur'ān.
(3) To touch or carry the Qur'ān.
(4) To stay in the masjid proper.
(5) To circumambulate the Ka'bah in Makkah.

Those women who are having their menstruation are forbidden to do three more things besides the above five. They are:

(6) To touch with the hand in order to derive sexual gratification any part of her body in between her navel and knees.
(7) To have sexual intercourse.
(8) To observe fasting.

Wuḍū' اَلْوُضُوْءُ **(Ablution or Minor Ceremonial Cleansing)**

It has been reported of the Prophet, on whom be peace and blessings of Allah, as having said: "If a man intends doing his wuḍū' and washes his face whatever sins he might have committed through his sight will fall away with the drops of water dripping from his face, if he washes his hands whatever sins committed by his touch will fall off with the drops of water dripping there from and if he washes his feet whatever sins committed by his walking in sinful paths will fall off with the drops of water dripping therefrom".

The Obligatory acts of Wuḍū' are six in number. They are:

(1) To intend the performance of the obligatory acts of wuḍū', or the removal of the Hadathil Asghar (Lesser Ceremonial Impurity).
(2) To wash the face with that intention, (Face includes all those skin and hair coming within the limits of the forelock, the lower part of the chin and the two lobes of the ears).
(3) To wash both fore arms upto the elbows (inclusive).
(4) To wipe with wet finger part of the head. (At least the roots of three hair).
(5) To wash both feet upto the ankles (inclusive).
(6) To do these acts in the order they are given above.

The Sunnah acts of Wuḍu' are ten in number. They are:

(1) To utter Bismillāhir RaHmānir RaHīm (when washing the hands)
(2) To wash both hands.
(3) To wash the mouth.
(4) To pass water into the nose through the mouth.
(5) To wipe 1/4th of the head when wiping the head.
(6) To wipe both ears with wet fingers.
(7) To pass the fingers through the thickly grown beard and in between the fingers and toes.
(8) To wash the right side before washing the left side counter part of every washable part.
(9) To face the Qiblah while doing the entire performance of wuḍū'.
(10) To wash every washable part thrice.

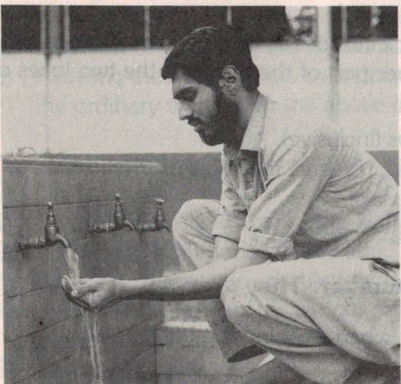
The acts that are Makrūh (Undesirable) in the performance of Wuḍū':

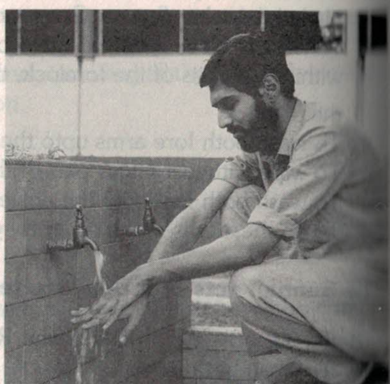
(1) To splash water on to the face.
(2) To make excessive use of water.
(3) To go against the sunnah acts.

Acts that annul the state of Minor Ceremonial Purity—(Wuḍū')

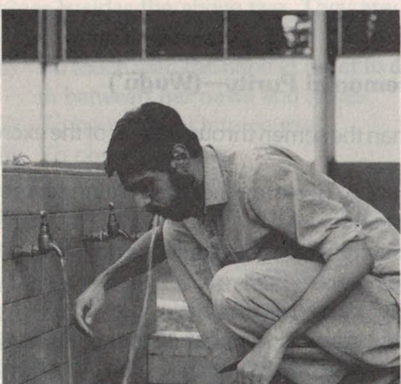
(1) To excrete or discharge anything other than the semen through either of the excretory organs.
(2) To loose one's consciousness by sleep in any posture other than sitting squarely on a hard surface (i.e. sitting cross-leggedly).
(3) To touch the male or female sexual organ or the anus and its surrounding ring with the inside of the palm and fingers.
(4) To loose one's consciousness by insanity, by intoxicants etc.
(5) To contact without cover any part of the body of a member of the opposite sex with any part of one's body unless that party to the act is a child of the tender age (below 7 years) or is a person with whom marriage is forbidden Islamically on account of relationship (by birth, nursing and by being in-laws except sister-in-law of a man).

Performance of Wuḍū' (Ablution) in its Order and Sequence

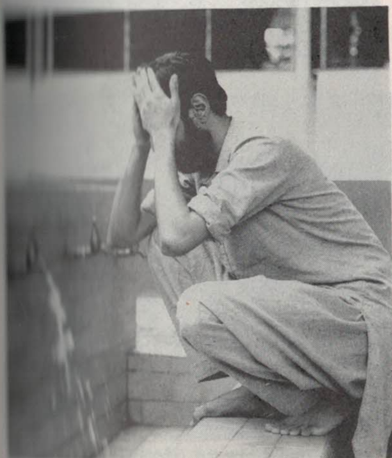

Picture A

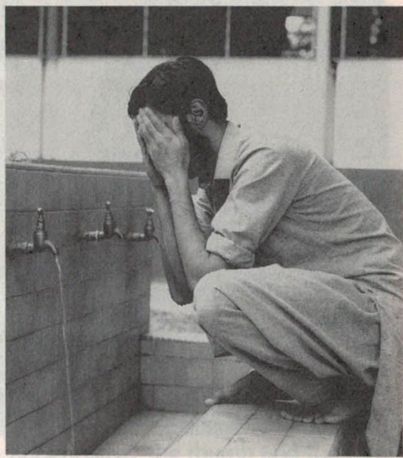

Picture B

When taking ablution one should (as a sunnah) face the Ka'bah and saying Bismillāhir RaHmānir RaHīm and intending the performance of wudu' in one's mind wash one's hands thrice upto the wrists making sure that the water reaches all the creases on the skin on both sides of the palms and in between the fingers by intertwining the fingers as in pictures A and B. Then one should wash one's mouth (preferably with a brush or any soft and rough thing) making sure that there remains no food particles or the taste or smell of anything eaten or drunken prior to it by gargling, as in picture C below, thrice. Then one should do the Istinshaq (sniffing water into the nostrils) and cleanse the nose thrice. This may either be done separately or together with the cleansing of the mouth by sniffing water which remains in the hand after filling the mouth for gargling, into the nose and blowing it as in Picture D below;

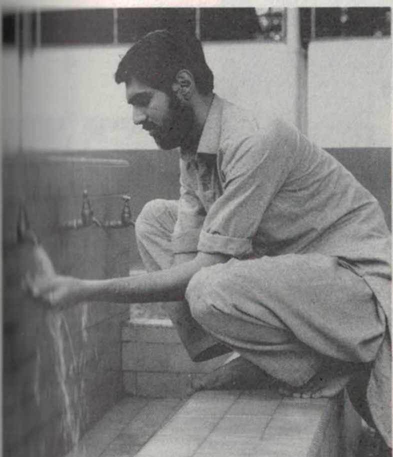

Picture C

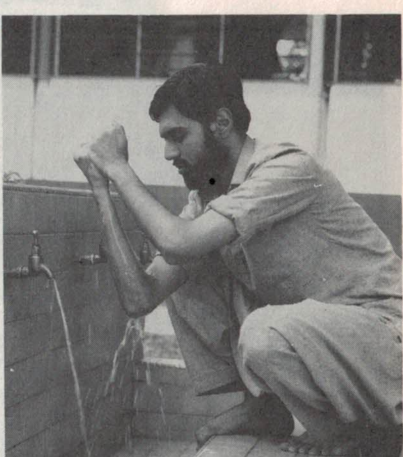

Picture D

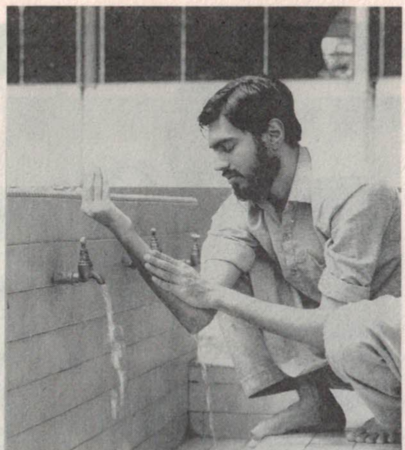

Picture E


Picture F

Then one should take water in both his hands placed together and lift them to the forehead as in Picture E and wash his face starting with the forehead downwards as in Picture F including all hair and skin of the face. While starting with the forehead one has to incorporate his intention of performing the obligation of wudū' by saying Nawaytu 'adā'a farḍil wudū'i lillāhi ta'ālā or Nawaytu Raf'al Hadathil 'asghari lillāhi ta'ālā. One has to do the washing thrice.


Picture G


Picture H

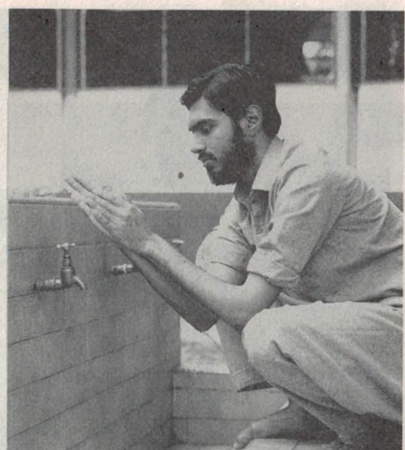


Picture I

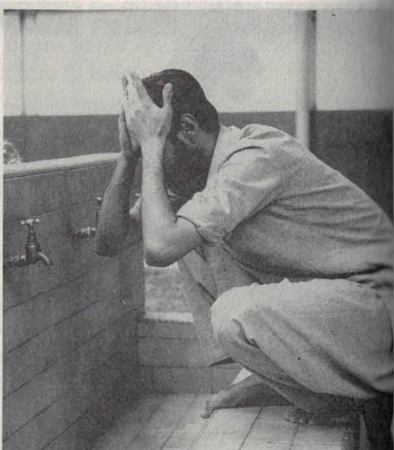


Picture J

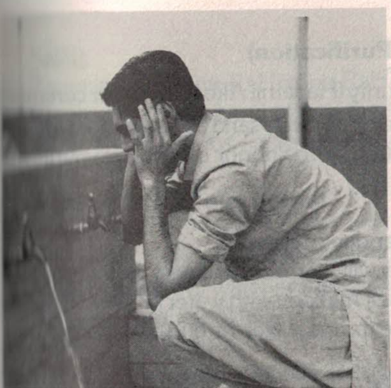
Then one should take water in the hands as in Picture G and allow it flow over the right hand while rubbing it from the backside of the finger tips downwards as in Picture H upto the elbow (elbow inclusive) with the four fingers (excluding the thumb) of the left hand and then twisting the left palm as in Picture I over to the inner side of the right forearm rubbing it as in Picture J upto the wrist and then with the wetness of the left thumb rub the backside of the right thumb as in Picture K. After repeating this single continuous action thrice do the cleansing of the left forearm in the like manner but with the right hand (also thrice).



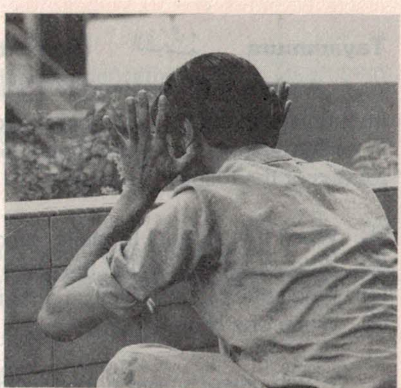
Picture K



Picture L



Picture M



Picture N

Then wetting both hands freshly run the three fingers other the thumb and the fore-finger of both hands over the hair from the forehead up to the back part of the head as in Picture L and return them to the forehead. (This is called the wiping of the head. If, however, it is not possible for one to do this one can just wet at least the roots of three hair on his head). Then with the wetness of the fore-fingers wipe the front parts of the ears (from the ear-hole upwards through the two lobes of the ear-cavity of the two ears down to the lower ends of the ears as in Picture M. Then with the still unused wetness of the two thumbs wipe the back side of the ears from the bottom to the top as in Picture N. (All these actions have got to be done thrice repeatedly).



Picture O

Then one should wash thrice his feet upto the ankles one after another, starting with the right and paying attention to all the creases and foldings in the skin and should run his little finger between the toes to ensure water reaching all parts. Thus completing the wudū' one should turn towards the Qiblah and say the prescribed supplication.

Tayammum التَّيَمُّم **(Substituted Purification)**

A person with greater ceremonial impurity (Hadathil Akbar) or lesser ceremonial impurity (Hadathil Asghar) is permitted to use clean dusty sand as a substitute for water in performing his major ceremonial purification or the minor ceremonial purification for any of the following reasons:

(1) When it is harmful to make use of water due to illness.
(2) When it is definite that the use of water will worsen the illness of the person.
(3) When one can only cleanse certain parts of his body with water and not the others.
(4) When one is on a journey and is unable to find water or due to drought.

Such persons need not re-do their Ṣalāt.

The ten conditions governing the Tayammum:

(1) The substitute should be dusty sand and nothing else.
(2) The sand should be clean.
(3) It should not have been made use in any obligatory purification.
(4) It should not have been mixed with things like flour.
(5) Intention of making use of the sand.
(6) To wipe the face and two hands by two distinct beatings on the sand.
(7) To remove the filth, if any, before doing Tayammum.
(8) If there is any uncertainty as to the direction of Qiblah it should be first decided before one begins to do the Tayammum.
(9) To do the Tayammum only after the arrival of the Ṣalāt time.
(10) To do the Tayammum for each and every Ṣalāt which is an individually obligatory action on every Muslim (Farḍ'ayn Ṣalāt) as varied from the collectively obligatory Ṣalats (Farḍ Kifāyah Ṣalāts) and sunnah salats.

The Obligatory acts of Tayammum

1. To obtain clean dusty sand which has not been made use of in any obligatory cleansing (in a previous Tayammum).
2. To take the sand from its place, with the intention of seeking the validation of the obligation of Ṣalāt and to maintain this intention while wiping the face.
3. To wipe the face (with the intention).
4. To wipe both hands upto the elbows (inclusive).
5. To do these actions in the order above mentioned.

The Sunnah Acts of Tayammum

1. To break up the soil and to sift the dust from the sand.
2. To utter by the tongue: Nawytu 'Isti bāHataṣ Ṣalāh (I intend seeking the validity of Ṣalāt).
3. To recite Bimillāhir RaHmānir RaHīm at the commencement of the Tayammum.
4. To wipe the right hand before the left.
5. To do these actions consecutively without interruption.

Acts that Nullify Tayammum

1. All those things which will nullify wuḍū' will nullify tayammum also.
2. The availability of water or the disappearance of the causes validating Tayammum.
3. To become an apostate.

The Manner of going to the Khala (Privy) and of cleansing therefrom

The word Khala in Arabic literally means a vacant spot, but it has been applied commonly to indicate on an enclosure reserved for performing one's natural wants (relieving the bowels). One who enters the Khala should enter it with one's left foot and one who comes out of it should step out with one's right foot. one should not carry into the privy the Qur'ān or any part thereof or any other Divine Revealed Book, if it has not been altered, or any of the names of Allah or the names of the prophets or Angels, for it is Makrūh (undesirable) to carry such things there. This is because of their respect. In these two manners there is no difference between an enclosure and an open space, if such places are used for this purpose.

When squatting for excretion one should place one's weight on one's left leg rather than on one's right leg because this will ease excretion. If one passes urine while standing one should keep both one's legs apart from one another and should place one's weight on both legs, (likewise in the case of excretion while standing), though the standing is Makrūh (undesirable). While passing urine or excretion one should not face one's face or back towards the Qiblah, for it is Harām (prohibited) to do that in an open space. It is out of respect that it should not be done even inside any structure. However, one can do it in an open space provided one is behind an elevation or thing of 2/3 cubit (12 inches) high and above, and which is not farther from one, than 3 cubits (54 inches). It is prohibited to do it even inside a structure if it is done without the above specified protection except when it is done within an apartment which is made or prepared for that purpose, in which case it will not be Haram. If one does it in an open space one should get farther away from people so that they do not hear any sound or smell any smell therefrom.

One should not urinate or excrete in stagnant water or ponds and lakes which have no outlet and it is Makrūh to do so. Likewise, too, one should not urinate or excrete in holes of insects and animals. It is Makrūh, too, to urinate or excrete against blowing wind and in places where people gather such as under shady trees and on paths and roads and under fruit-bearing trees. One should not talk while urinating or excreting irrespective of whether the talk is the recitation of the Qur'ān or DhikR or ordinary talks. If one sneezes while urinating or excreting he should not utter Al-Hamdu lillāh but

instead he should say it in his mind without using his tongue.

One should not cleanse after one's urination or excretion with water in the same spot where one discharged one's urine or excreta, but one should move to another spot in order that the filthy water-sprinkles do not fall on one or one's clothing. However one who does the cleansing with absorbent stones (or similar dried and firm objects) will not have to move from the spot.

One should cleanse oneself after urination when the final dripping stops, with a grunt and a stroke with one's thumb and fore-finger from the bottom to the top of the penis (in the case of women a squeeze or pressure of the pubic region with one's left hand). This is done in order to ensure that no drop or droplet of urine lingers inside the penis and the urethra and subsequently dirties one's clothing. One can also do this by walking a number of paces enough to ensure the same. It is said that seventy paces would be sufficient.

When entering the privy one should say: "Allāhumma 'innī 'a'ūdhu bika minalkhubuthi wal khabā'ith" and when stepping out one should say: "GhufRānaka al Hamdu lillāhilladhī 'adhhaba 'annil 'adhā wa 'āfāni". One can say these prayers irrespective of whether one goes to one's Khalā in a structure or in an open space.

It is wājib (Obligatory) to remove the filth with water or with stone. One should remove the filth with three stones. To combine stone with water in cleansing from excretion and urination is better than confining to either stone or water alone. However, if one chooses to confine to one of the two, alone, to choose water is better than choosing stone. For the purpose of this part of the Islamic Law (Hajar) stone has been defined as: "All things which are clean, dry and firm (solid) and are capable of removing and are not cherisable(respectable)." (This definition includes tissue paper, sanitary towels, etc.) In order that the cleansing with stone can be validly done there are three conditions:

1) The filth should not be dry.
2) It should not be displaced from the places where it touched while being excreted or urinated.
3) No other filth should have touched the stone even if the filth is from one and the same person.

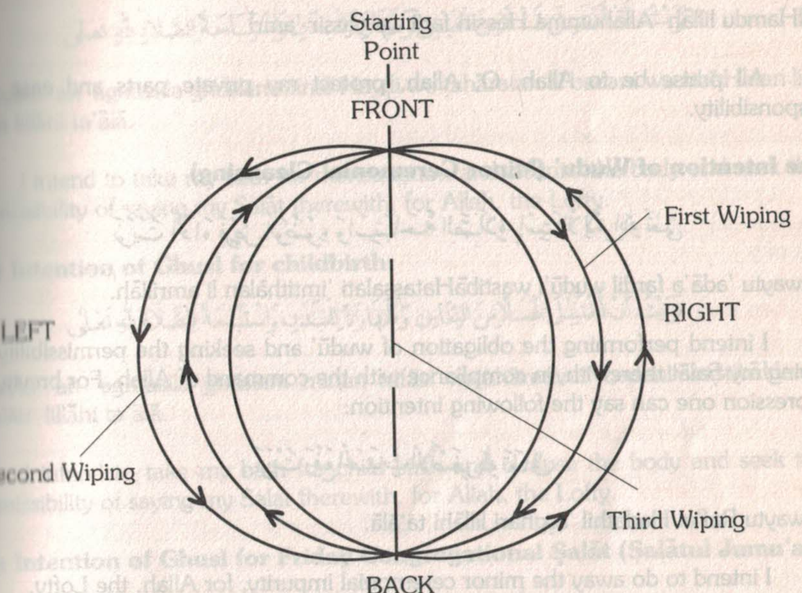
Therefore, if the excreta or urine is dry or is displace from its place or another filth occurs on it, then one should make use of water in cleansing it. If the excreta or urine over spreads beyond the usual limit (the sides of the anus in the case of excreta or glans penis (Hashafah) in the case of urine), it should be cleansed with water.

When cleansing with stone it is essential to do three wipings even though it is done with one stone only. If cleansing is not completed within three times one should increase the number of wipings until the filth is completely removed. It is a sunnah to wipe in an odd number of times.

The Manner of Cleansing with Stone

One should start cleansing from the front through the right side gradually wiping

until one reaches the back end of the anus and turn round the end to the left side and continue wiping until one reaches the starting point. Then with another stone one should start wiping from the point through the left side and gradually reaches the back end and turn round it to the right side and continue wiping until one reaches the starting point again. Then with a third stone one should wipe the middle part of the anus. It is A sunnah to cleanse from excretion and urination with one's left hand.



Du'ā' to be recited before entering the lavatory:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

'Allāhumma 'innī 'a'ūdhu bika minal khubuthi wal khabā'ith

O, Allah verily I seek Thy protection against the male satans and the female satans.

Du'ā' to be recited after coming out from the lavatory:

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَذْهَبَ عَنِّي الْأَذٰى وَعَافَانِيْ

Ghufrānakal-Hamdu lillāhilladhī 'adh-haba 'annil 'adhā wa 'āfāni

(I seek) Thy Protection. All praise be to Allah who removed from me the pain and made me healthy (safe).

Du'ā' to be recited after cleansing therefrom:

اَلْحَمْدُ لِلّٰهِ اَللّٰهُمَّ حَصِّنْ فَرْجِي وَيَسِّرْ أَمْرِي

'AlHamdu lillāh 'Allāhumma Haṣṣin farjī wa yassir 'amrī

All praise be to Allah. O, Allah, protect my private parts and ease my responsibility.

The Intention of Wudu' (Minor Ceremonial Cleansing)

نَوَيْتُ أَدَاءَ فَرْضِ الْوُضُوءِ وَاسْتِبَاحَةَ الصَّلَاةِ إِمْتِثَالًا لِأَمْرِ اللهِ تَعَالَى

Nawaytu 'adā'a farḍil wuḍū'i wastibāHataṣṣalati 'imtithālan li'amrillāh.

I intend performing the obligation of wuḍū' and seeking the permissibility of saying my Ṣalāt therewith, in compliance with the command of Allah. For brevity of expression one can say the following intention:

نَوَيْتُ رَفْعَ الْحَدَثِ الْأَصْغَرِ لِلّٰهِ تَعَالَى

Nawaytu Raf'al Hadathil 'aṣghari lillāhi ta'ālā.

I intend to do away the minor ceremonial impurity, for Allah, the Lofty.

The Intention of Ghusl (Major Ceremonial Cleansing):

نَوَيْتُ أَنْ أَغْتَسِلَ غُسْلًا مِنَ الْجَنَابَةِ وَطَهَارَةً لِلْبَدَنِ وَاسْتِبَاحَةً لِلصَّلَاةِ لِلّٰهِ تَعَالَى
وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

Nawaytu 'an 'aghtasila ghuslam minal janābati wa ṭahāratan lilbadani wastibāHatan liṣṣalāti lillāhi ta'ālā wa 'ashhadu 'an lā 'ilāha 'illallāhu wa 'ash-hadu 'anna MuHammadar Rasūlullāh

I intend to take my bath for greater ceremonial impurity and cleanse the body and seek the permissibility of saying my Ṣalāt therewith. And I bear witness that there is none worthy of service except Allah and I bear witness that MuHammad is a messenger of Allah. For brevity one can say the following intention:

نَوَيْتُ رَفْعَ الْحَدَثِ الْأَكْبَرِ لِلّٰهِ تَعَالَى

Nawaytu Raf'al Hadathil 'akbari lillāhi ta'ālā.

I intend to do away the major ceremonial impurity, for Allah, the Lofty.

The Intention of Ghusl for Menstruation:

نَوَيْتُ أَنْ أَغْتَسِلَ غُسْلًا مِنَ الْحَيْضِ وَطَهَارَةً لِلْبَدَنِ وَاسْتِبَاحَةً لِلصَّلَاةِ لِلّٰهِ تَعَالَى

Nawyatu 'an 'aghtasila ghuslamminal-Hayḍi wa ṭahāratan lil badani wastibāHatan liṣṣalāti lillāhi ta'ālā.

I intend to take my bath for menstruation and cleanse the body and seek the permissibility of saying my Ṣalāt therewith, for Allah. the Lofty.

The Intention of Ghusl for childbirth:

نَوَيْتُ أَنْ أَغْتَسِلَ غُسْلًا مِنَ النِّفَاسِ وَطَهَارَةً لِلْبَدَنِ وَاسْتِبَاحَةً لِلصَّلَاةِ لِلّٰهِ تَعَالَى

Nawytu 'an 'aghtasila ghuslam minan nifāsi waṭahāratanlil badani wastibāHatan liṣṣalāti lillāhi ta'ālā.

I intend to take my bath for child birth and cleanse the body and seek the permissibility of saying my Salat therewith, for Allah, the Lofty.

The Intention of Ghusl for Friday Congregational Ṣalāt (Ṣalātul Jumu'ah)

نَوَيْتُ أَنْ أَغْتَسِلَ غُسْلَ الْجُمُعَةِ وَالنَّظَافَةِ لِلّٰهِ تَعَالَى

Nawytu 'an 'aghtasila ghuslal jumu'ati wannadzāfati lillāhi ta'ālā.

I intend to take my (sunnah) bath for jumu'ah and for cleanliness, for Allah, the Lofty.

The Intention of Ghusl for 'Īdul Fiṭr (Hari Raya Puasa):

نَوَيْتُ أَنْ أَغْتَسِلَ غُسْلَ عِيدِ الْفِطْرِ لِلّٰهِ تَعَالَى

Nawytu 'an 'aghtasila ghusla 'Idil Fiṭri lillāhi ta'ālā.

I intend to take my (sunnah) bath for 'Īdul Fiṭr (Hari Raya Puasa), for Allah, the Lofty.

The Intention of Ghusl for 'Īdul 'AdHā (Hari Raya Haji):

نَوَيْتُ أَنْ أَغْتَسِلَ غُسْلَ عِيدِ الْأَضْحَى لِلّٰهِ تَعَالَى

Nawytu 'an 'aghtasila ghusla `Īdil 'AdHā lillāhi ta`ālā.

I intend to take my (sunnah) bath for 'Idul Adhā (Hari Raya Haji), for Allah, the Lofty.

The Intention for Tayammum (Substituted Purification):

أَتَيَمَّمُ لِرَفْعِ الْحَدَثِ وَاسْتِبَاحَةً لِلصَّلَاةِ لِلّٰهِ تَعَالَى

'Atayammamu liraf`il Hadathi wastibāHatan lissalati lillāhi ta`ālā.

I perform the substituted purification in order to remove the (major or minor) Ceremonial Impurity and seek the permissibility of saying my Salat therewith, for Allah, the Lofty.

Du'ā' to be recited after performing the wudū' or Ghusl:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنْ عِبَادِكَ
الصَّالِحِينَ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ
إِلَيْكَ وَصَلَّى اللّٰهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

'Ash-hadu 'an lā'ilāha 'illallāhu waHdahū lā sharīka lahu wa 'ash-hadu 'annā MuHammadan `abduhū wa rasūluhu. Allāhummaj`alnī minat tawwabīna waj`alnī minal mutaṭahhirīn waj`alnī min`ibādi-kaṣṣāliHīn subHānakallāhumma wabiHamdika 'ash-hadu 'an lā'ilāha 'illā 'anta 'astaghfiruka wa'atūbu 'ilayka. Wa ṣallallāhu `alā sayyidinā MuHammadin wa'ālihī wa ṣaHbihī 'ajma`īn. WalHamdu lillāhi rabbil `ālamīn.

I bear witness that there is no service-worthy God except Allah. He is all alone, there is no partner unto Him and I bear witness that MuHammad is His servant and His messenger. O, Allah make me one of those who are oft-returning unto Thee and make me one of those who constantly purify themselves and make me one of Thy righteous servants. I glorify Thee. O, Allah and I praise Thee with Thy worthy praise. I bear witness that there is no service-worthy God except Thee. I seek Thy protection and I return unto Thee. And shower Thy regard, O, Allah, on our leader MuHammad and all his kinsfolk and his companions, and all praise be to Allah the Sustainer of all the worlds.

Filth (Najis) اَلنَّجَاسَةُ

The absence of wudū' (the minor ceremonial purity) and ghusl (the major ceremonial purity) are known as اَلنَّجَاسَةُ الْحُكْمِيَّةُ Najāsah Hukmiyyah (Ceremonial or Legal Filth or Impurity) and all the other forms of filth are known as النَّجَاسَةُ الْحَقِيقِيَّةُ Najāsah Haqiqiyyah (Real Filth or Impurity). As for the Legal or Ceremonial Filth or Impurity it has already been dealt with. Here we are to deal with the Real Filth or Impurity.

The real Filth is divided into two categories:

1. Tolerable Filth
2. Intolerable Filth

The Tolerable Filth are:

Blood of bed-bugs, fleas, mosquitoes;

Blood of insects like spiders when the creatures break-up on their own irrespective of the quantity of such blood;

Blood of animals, other than dog or pig, when the quantity of such blood is normally considered to be little;

Blood of menstruation (when the quantity of such blood is normally considered to be little;

Blood of nasal bleeding (when the quantity of such blood is normally considered to be little);

Blood or Fluid ejected out by flies;

Excreta of bats whether liquid or solid, & c.

The Intolerable Filth are:

Dungs and droppings of animals and birds, human excreta whether liquid or solid, (Madhiyu) seminal fluid (that which flows when sexual excitement is great and is as variant from the semen and is transparent), (Wadiyyu) Seminal flow (that which flows without sexual excitement, usually after the passage of the urine and which will not be as clear or transparent as the former), Vomit (anything comes out of the mouth from beyond the throat), Blood , serum, pus and any discharge from skin affections, all dead creatures (other than animals slaughtered lawfully for food and save man, locust and fish), and the bone, skin, horn, tooth, flesh and hair of creatures not permitted to be eaten; any fermented intoxicant, and dog and swine and their hybrid off springs coming out from any one or both of them are considered to be intolerable filth.

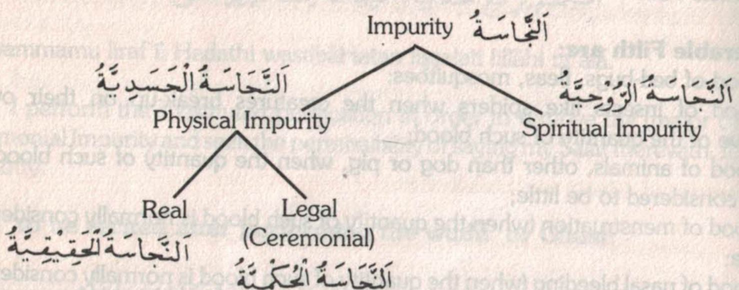
As for the cleansing of these filth it is sufficient for one to wash them away with water and thereby removing the taste, colour and smell of them, except in the case of a dog or a pig, because these two are considered to be of grave impurities (Najāsah Mughalladzah) which could only be removed by washing seven times with water including once with sand (See **The Manner of going to the Khalā' (Privy) and of cleansing therefrom.**)

IMPORTANT NOTES

Purification in Islam اَلتَّطْهِيرُ فِي الْإِسْلَامِ

Islam offers three types of purification for man. One is for the spirit and the other is for the body. That which is for the body is again of two types: one is real and the other is legal or ceremonial. These are the three types of purifications.

The spiritual purification (or cleansing) is done by the removal of spiritual pollution and the real purification is done by the removal of real pollution (or impurity or filth) and the legal (or ceremonial) purification is done by the removal of legal (or ceremonial) pollution, impurity or filth.



What is spiritual impurity? and what is the method of removing it?

Spiritual impurity is Shirk (i.e. Making partners unto Allah) and KufR (i.e. Disbelief). The removal of this impurity is done by not making partners to Allah and by becoming a Believer (i.e. a Muslim). The evidence for Mushriks being spiritually impure is the religious evidence contained in the saying of Allah: إِنَّمَا الْمُشْرِكُونَ نَجَسٌ "Truly the Mushriks are unclean (impure)" (S.9 A.28) And the evidence for the Kafirs (Disbelievers) being spiritually impure is the intellectual evidence basing on the revealed evidence above, that if the Mushriks who believe in the existence of the Supreme Creator, and who only make the mistake of adding partners to Him and who do not deny His existence at all are to be considered as impure, on that count, then the Kafirs (Disbelievers) deserve more to be considered as impure, because, they deny the very existence of Allah. Allah, the Lofty says: إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ "Verily, to join partners with Allah is indeed a very great injustice." (S.31:A.13) The **Denial of Oneness (Shirk)** is only a denial of a Negative Attribute whereas the **Denial of Existence (Kufr)** is a denial of the Attribute of the Self. Therefore, the denial of Existence is severer. It is about Shirk that Allah says:

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ
يُشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰى إِثْمًا عَظِيمًا

"Verily Allah will not forgive His being given a partner and He shall forgive that which falls short of that, to whom He willeth. And whosoever sets up partners with Allah hath devised, indeed, a sin most heinous." (S.4:A.48), and He says:

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ
يُشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

One who joins other gods with Allah has indeed, strayed far far away." (S.4:A.115).

The way to become pure from this impurity is to bear witness that there is no service-worthy God except Allah and to witness that MuHammad is a messenger of Allah. In short, to become a Muslim by declaring the following two witnesses:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ

Some important notes on the ceremonial impurities:

1. If a male or female person embraces Islam on or after attaining adolescence or puberty, it is Wājib (Obligatory) for him or her to take a bath (Ghusl) for Major Ceremonial Cleansing, even if he or she had bathed whatever number of times, however immediately before embracing Islam.
2. If a woman after performing her Major Ceremonial Cleansing (Ghusl) out of sexual intercourse, sees the discharge of her spouse's sperm from her private part, it is wājib (Obligatory) on her to take another Ghusl.
3. When performing a Ghusl (Obligatory Major Ceremonial Cleansing) there automatically occurs a Wuḍū' (Obligatory Minor Ceremonial Cleansing), however, to take a special Wuḍū' before performing the Ghusl is prescribed as a Sunnah act. But with this special Wuḍū', no ṣalāt, no touching of the Holy Qur'ān or the like actions of devotion can be performed.
4. After performing a Ghusl, if there occurs anything which renders one's Wuḍū' void, it becomes Wājib (Obligatory) on one to perform a fresh Wuḍū' for any ṣalāt, touching of the Qur'ān etc.
5. Those on whom it is Wājib to perform the Ghusl shall not shave or remove the hair however little, and shall not cut their nails or undergo cupping, for, such things in such a state are considered Makrūh (Undesirable).
6. If one has to perform one's obligatory Ghusl and a Sunnah Ghusl together, for instance, if one desires to perform both, one's obligatory Ghusl out of Janābah (pollution through a sexual act) and the Sunnah Ghusl for Ṣalatul Jumu'ah, one may do the niyyah (intention) for both Ghusls together and perform bath and thereby secure both. However, if one does the Niyyah for only one, then one would have performed only the Ghusl for which one intended.

7. If one has to do more than one Sunnah Ghusl, such as the Sunnah Ghusl for Jum'ah and the Sunnah Ghusl for either of the Two 'Īds it is sufficient for one to perform only one Ghusl.
8. "Under every hair there is Janābah (Major Ceremonial Impurity", is a saying of the Holy Prophet. Therefore, whenever one takes a bath to remove one's major ceremonial impurity one should loosen one's thick or tied or plaited hair and wash it, thereby allowing water to reach under every hair. Likewise, too, the cuticle of hair in all parts of the body and the arm-pit, navel and all foldings of skin on the body have to be washed. Even if only a single hair is left unwashed the Major Ceremonial Impurity is not done away. It is because of this that 'Ali (May Allah be pleased with him) said: "I dislike growing hair on the head," and used to shave off the hair on his head.

Therefore, it is plain that any type of hair styling which does not permit water to reach under every hair is un-Islamic and those who style their hair that way risk the validity of their Ṣalāt and commit sin by the very touching or the reciting of the Qur'ān. This will lead them to give up Ṣalāt for good, and that will lead them to indulge in countless sins. May Allah protect us from these pitfalls! Āmīn!
9. It is Obligatory on the adolescent male Muslims to perform their Ghusl on account of three different reasons:
   a. If one discharges semen irrespective of whether one is asleep or awake, lustfully or without lust.
   b. Ghusl becomes Obligatory on a male Muslim whose glans penis enters (disappear) inside the frontal or back orifice (i.e. pudenda or anus) of an animal being — be it man, beast, bird or fish, irrespective of whether they are alive or dead and irres-pective of whether he, she or it discharges semen or not.(Given here above is only the Islamic Law in connection with what sexual actions necessitate the Major Ceremonial Cleansing. therefore, this in no way stipulates the law relating to the legality or illegality of the above said sexual acts. Therefore, it should be clearly borne in mind that Muslims are strictly prohibited to have sexual intercourse with anyone or anything other than his lawfully wedded wife, and even with his lawfully wedded wife, he shall not have intercourse through anything other than her front genitals.)
   c. If a muslim dies he incurs a Hadath 'Akbar (Major Ceremonial Impurity), therefore, it becomes Obligatory for him to be bathed. That duty falls on the other Muslims. Therefore, it becomes a collective obligation on them. However, to bathe a person who died while fighting in the cause of Allah (Fi sabīlillah) is a prohibited act.

If one finds the discharge of semen on one's clothing or bedsheet on which one slept alone, even if one does not know of such discharge in his sleep, it is Obligatory on one to perform the Ghusl. If two adults sleep together on the same bed sheet or close together and on waking up one finds the discharge of sperm either on one's clothing or on the bedsheet and it is not possible for one to know whose sperm it is, neither of them is Obligated to perform Ghusl. But neither of the two shall follow the other in his salats, before knowing his subsequent Ghusl thereafter.

It is a grave sin on one on whom a Ghusl has become wājib, to delay it until the Ṣalāt time passes wholly. Our Holy Prophet has been reported to have said: "The angels of Mercy shall not enter the place where there is anyone without performing Ghusl after it has become Obligatory on him."

It is Obligatory on Muslim females who have attained their puberty to perform Ghusl on account of six different reasons:

1. When she passes her menstruation period.
2. Child birth irrespective of whether wet or dry.
3. Cessation of the secretions from the womb after child birth.
4. Discharge of semen irrespective of whether awake or asleep and whether with lust or without lust, even if it be one drop only and even if it were in the colour of blood.
5. By the insertion of glans penis (penis up to the point of circumcision) into her sexual organ or her private part, which includes the anus, irrespective of whether there is discharge of semen or not. (Here anus has been mentioned only as an elucidation of the Islamic Law, therefore, it should not be taken as a permission, for it is prohibited in Islam).
6. By death. It is Obligatory on other Muslim women to bathe her.

If a husband and his wife sleep on the same bed and on waking up they find sperm on the bed and see its colour to be light yellowish then it shall be considered as hers and therefore, it becomes a duty on her to have her Obligatory Bath. If the sperm is white and thick then it is that of the husband, therefore, it becomes Obligatory on him to take his Ghusl.

It is Obligatory on a woman to perform her Ghusl out of child birth, irrespective of whether the child is alive or dead, or as foetus, or as a clot of blood, or as a bit of flesh.

When the Prophet was asked by his wife, Ummu Salma: "Whether the women, too,have sperm?" He replied, "Yes".

It is an obligation on adolescent women to know clearly about matters connected with their menstruation, child birth and so on, and the religious laws related to them. It is the responsibility of the father, mother and husband to teach these to them. There should be no shame in asking and enquiring these matters from people who know. When the Medinan ladies asked the Prophet about these matters without feeling shy the Prophet was pleased to teach them. Moreover, the Holy Prophet has said: "Those who are shy and those who are proud will never acquire knowledge."

If a male or female felt as though he or she was discharging sperm in sleep and on waking up does not find any trace of sperm on his or her body, clothing or bed, then it is not Obligatory on him or her to perform the Ghusl.

If a male or female becomes obligated to perform more than one Major Ceremonial Cleansing at one time for different purposes, it is sufficient to perform only a single Ghusl.

Menstruation and Discharge of Lochia

Menstruation is the discharge of blood by a woman who has reached nine years and above, while being healthy, at certain particular times. It is as is stated in the tradition: "A thing Allah has made inevitable for the daughters of Adam." Therefore when a girl who has reached nine years or more, sees blood oozing from her private part it is Wājib on her to abstain from Ṣalāt(Ṣalāt) and fasting. And it is unlawful for her husband to copulate with her, irrespective of whether the blood is black, red, yellow or turbid.This is because, the yellowness and turbidity both are considered as menstruation. Then if the bleeding continues for a day and a night (i.e. 24 hours) and more it becomes clear that it is the blood of menstruation. And if the bleeding stops before the completion of a day and a night and it did not recur within a period of 15 days from its first appearance it becomes clear that that blood was out of ill health. Therefore, it becomes wajib on her to do the Ṣalāt which she abstained from, as Qaḍā' Ṣalāt and carry out the fasting which she abstained from, also as a Qaḍā'. Suppose if the bleeding stops before the completion of a day and a night, but it resumed on the second day or after, within the completion of fifteen days, while with the recurring days of bleeding the 24 hours are completed, then the whole period is a period of menstruation, on the condition that the whole period of bleeding does not exceed 15 days, and if not, to such a woman, the rules relating to a woman suffering from menorrhagia will apply. The least duration of menstruation is a day and a night (the duration of the day and night, i.e. 24 hours) with continuous flow of blood in such a way that if she places some cotton or the like it gets stained. Its common duration is 6 or 7 days. The longest is fifteen days. Therefore, if the bleeding is for less than a day and a night or it exceeds fifteen days (inclusive of nights) it is menorrhagia.

Lochia is the discharge of blood immediately after child birth. The least duration of it is a moment. Its common duration is 40 days. The longest is 60 days.

The least period of purity between two menstruations is 15 days including the nights and there is no limit for the longest period. Therefore, if she is menstruant for 7 days and the bleeding stopped for 10 days and then the bleeding recurred, then it is menorrhagia, because between the two menstruations there did not pass the least period of purity.

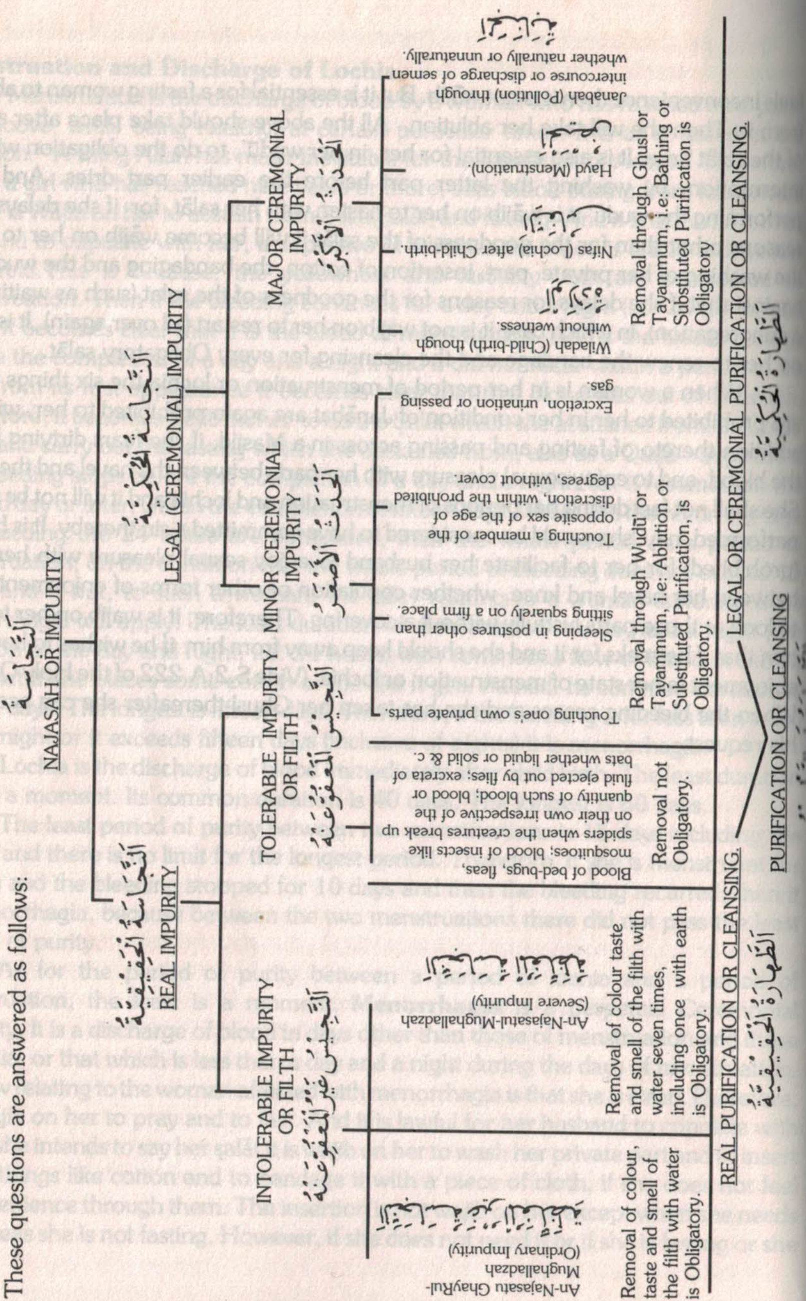
As for the period of purity between a period of lochia and a period of menstruation, the least is a moment. **Menorrhagia** is a perpetual Ceremonial Impurity, It is a discharge of blood in days other than those of menstruation and those of lochia, or that which is less than a day and a night during the days of menstruation. The law relating to the woman affected with menorrhagia is that she is clean.Therefore, it is wajib on her to pray and to fast. And it is lawful for her husband to copulate with her. If she intends to say her ṣalāt it is wajib on her to wash her private part and to insert into it things like cotton and to bandage it with a piece of cloth, if she does not feel inconvenience through them. The insertion is not wajib on her except when she needs it whereas she is not fasting. However, if she does not need it or if she is fasting or she

feels inconvenience then it is not wājib. But it is essential for a fasting woman to abstain from it. Then she will take her ablution. All the above should take place after arrival of the ṣalāt time. It is also essential for her, in her wuḍū', to do the obligation without interruption, by washing the latter part before the earlier part dries. And after performing the wuḍū' it is wājib on her to hasten with her ṣalāt, for if she delays it for reasons other than for the goodness of the ṣalāt it will become wājib on her to re-do the washing of her private part, insertion of cotton, the bandaging and the wudu', as against that if she delays for reasons for the goodness of the salat (such as waiting for a congregation), in which case it is not wajib on her to restart (all over again). It is wājib on her to renew the bandage and the cleansing for every Obligatory ṣalāt.

When a woman is in her period of menstruation or lochia the six things which are prohibited to her in her condition of Janābat are again prohibited to her, with the addition thereto of fasting and passing across in a Masjid, if she fears dirtying it with the blood, and to enjoy sexual pleasure with her parts between the navel and the knee. She shall not fast during her periods of menstruation and lochia and it will not be validly performed, nay, she would be considered to have committed a sin thereby. It is Harām (prohibited) for her to facilitate her husband to enjoy sexual pleasure with her parts between her navel and knee, whether copulation or other forms of enjoyment, even to look at those parts lustfully without a covering. Therefore, it is wajib on her to deny him that if he seeks for it and she should keep away from him if he wishes to have that enjoyment in her state of menstruation or lochia. (Vide S.2:A.222 of the Holy Qur'ān). When the bleeding ceases and she has taken her Ghusl thereafter she can accede to his request.

What is real impurity (or filth)? and what is the method of removing it? What is legal (or ceremonial) filth? and what is the method of removing it?

These questions are answered as follows:



Times of Ṣalāt

No ṣalāt (which is timed) is valid if it is performed without the knowledge of its respective time or before its time. Therefore, it is a condition to know the time of each and every ṣalāt that is timed.

For instance the time of:

Ṣalātudz Dzuhar: اَلظُّهرُ From the time of the sun's passing through the Meridian until the length of the shadow of any perpendicular thing becomes equal to its height after deducting the seasonal shadow at noon, if any.

Ṣalātul 'Aṣr: اَلعَصرُ From a little after the Dzuhar time until the sun set. This time is divided into four divisions: To say one's salat at the beginning of this time is plausible. Then onwards until the length of the shadow of anything reaches double its length is preferable and then onwards until the sunlight becomes yellowish is permissible and thereafter until the sun set is undesirable.

Ṣalātul Maghrib: اَلمَغرِبُ The beginning of the time of this salat is immediately after the sun set and will remain until the reddish cloud disappears (i.e:until the twilight is over).

Ṣalātul 'Ishā': اَلعِشَاءُ From immediately after the twilight has faded until the commencement of the dawn.

Ṣalātuṣ ṢubH: اَلصُّبحُ From the commencement of dawn until the sun rises.

Times that are Undesirable for Ṣalāt

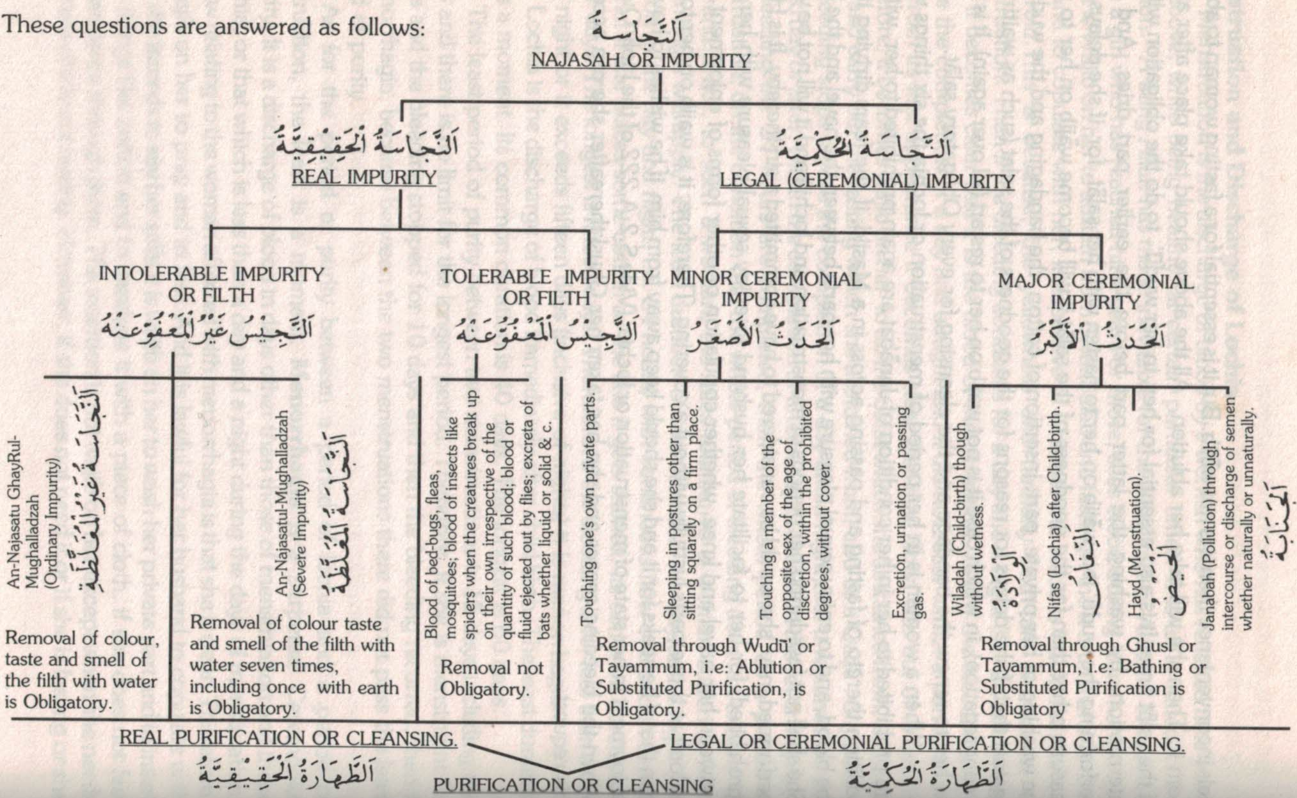
1. After offering the Ṣalātuṣ ṢubH until the sun-rise.
2. From sunrise until the sun ascends to the height of one spear (i.e. about 5 degrees above the horizon = 20 minutes).
3. At noon time when the sun is at its zenith (except on Friday).
4. After one completes his Ṣalātul 'Aṣr until sun-set.
5. From the time when the sunlight becomes yellowish until the sun is completely set.

Covering the Coverable Parts of the Body

Muslims, male and female, irrespective of whether they are in brightness or darkness, should cover their body at least as specified hereunder. This minimum covering is obligatory in ṣalat as well as other times.

What is real impurity (or filth)? and what is the method of removing it? What is legal (or ceremonial) filth? and what is the method of removing it?

These questions are answered as follows:



Essentially Coverable Parts

	Male	Female
Free	From the navel to the knee (both inclusive)	All parts other than the face and both hands upto the wrist
Slave	From the navel to the knee (both inclusive)	From the navel to the knee (both inclusive)

Rules Relating to 'Adhān and 'Iqāmah:

The text (Phraseology) of 'Adhān (The Preliminary Call for Ṣalāt):

الْأَذَانُ	اَلْإِقَامَةُ
اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ	اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ
اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ	
أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ	أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ
أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ	
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ	
حَيَّ عَلَى الصَّلَاةِ	حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الصَّلَاةِ	
حَيَّ عَلَى الْفَلَاحِ	حَيَّ عَلَى الْفَلَاحِ
حَيَّ عَلَى الْفَلَاحِ	
اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ	قَدْ قَامَتِ الصَّلَاةُ
اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ	قَدْ قَامَتِ الصَّلَاةُ
اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ	اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ
لَا إِلٰهَ إِلَّا اللّٰهُ	لَا إِلٰهَ إِلَّا اللّٰهُ

Transliteration:	Translation:
'Allāhu 'Akbar (twice)	Allah is Great
'Allāhu 'Akbar (twice)	Allah is Great
'Ash-hadu'an lā'ilāha 'illallāh	I bear witness that there is no service-worthy God except Allah
'Ash-hadu'anna MuHammadar Rasūlullāh (twice)	I bear witness that MuHammad is a messenger of Allah
Hayya 'alāṣṣalāh (twice)	Hurry up for salāt
Hayya 'alal falāH (twice)	Hurry up for victory
'Aṣṣalatu khayrum minannawm (twice and only for Ṣalātuṣ ṢubH)	Ṣalāt is better than sleep
'Allāhu akbar (twice)	Allah is Great
Lā'ilāha 'illallāh (once)	There is no service-worthy God except Allah

The text (phraseology) of 'Iqāmah (the Final call for ṣalat):

'Allāhu 'Akbar (twice)
'Ash-hadu 'An lā 'ilāha 'illallāh (once)
'Ash-hadu 'anna MuHammadar Rasūlullāh (once)
Hayya 'alaṣṣalāh (once)
Hayya 'alal falāH (once)
Qadqāmatiṣṣalāh (twice) — The ṣalāt is being said
Allahu 'Akbar (twice)
Lā 'ilāha 'illallāh (once)

It is a desirable act for a man to call the 'Adhān and 'Iqamah for every Obligatory salat if it is not immediately preceded by any previously delayed salat, even if he were to say his salat alone and even though he had heard the call for salat, and even for the second congregation or for the delayed salat. If many delayed salats are said together at a time or when جمع التقديم Jam'u Taqdīm or Ta'khīr جمع التأخير salat is done the 'Adhān is called for the first salat only. For women it is desirable to say the 'Iqamah alone. It

is desirable to say اَلصَّلَاةُ جَامِعَةٌ Aṣṣalātu jami'ah (The ṣalāt congregation is on) immediately before commencing the sunnah congregational salats except in the Ṣalātul Janāzah (which is not a salat in essence but is only a supplication for the deceased).

The conditions required for the validity of the 'Adhān are:

1. The coming of its time except in the case of Ṣalātuṣ ṢubH (in which case the 'Adhān may be called immediately after mid-night) and the First 'Adhān of the Friday congregational ṣalāt (which may be said before the time).
2. To maintain the order of the phrases.
3. To say all the phrases consecutively without interruption.
4. To say it in the Arabic language if there is any who knows it.
5. To make it audible to at least part of the congregation.
6. To make it audible to himself if he is to say ṣalāt alone.

The conditions required of a Mu'adhdhin (The caller)

1. To be a Muslim.
2. To have attained his discreteness.
3. To be a male.

It is Undesirable to elongate strenuously the words of 'Adhān, to speak while saying the 'Adhān, and to avoid the silent repetition. To say the 'Adhān in the sitting posture or while riding on anything is also Undesirable. As for a traveller who is riding, he can say the 'Adhān while riding. It is Undesirable for a known sinner, a child who is below the age of discreteness, one who is in grave ceremonial impurity or in lesser ceremonial impurity to make the 'Adhān call. If however one becomes ceremonially impure while saying the 'Adhān then he has to complete it. To face directions other than the Qiblah in 'Adhān and 'Iqāmah is also an Undesirable act.

It is a Sunnah to say the 'Adhān with correct pronunciation and proper sequence.

The listener of either or both of these calls should as a sunnah repeat the phrases silently except that in ṢubH when the caller says: اَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ "Aṣṣalātu khayrum minan nawm" the listener should say صَدَقْتَ وَبَرِرْتَ وَبِالْخَيْرِ نَطَقْتَ "Ṣadaqta wa bariRta wa bil khayri naṭaqta" ("You said the truth and did a good deed and you uttered a good thing.") and that in the Iqamah when the caller says: قَدْ قَامَتِ الصَّلَاةُ "Qadaqamatiṣṣalāh" the listener should say:

أَقَامَهَا اللّٰهُ وَأَدَامَهَا وَجَعَلَنِي مِنْ صَالِحِي أَهْلِهَا

'Aqāmahallāhu wa'adāmaha wa ja'alanīmin ṣālihī 'ahlihā (May Allah help establish regular ṣalāt for ever and may He make me one of those who righteously do it). When the caller says the two Hay'alahs حَيْعَلَتَيْنِ, it is a sunnah to reply silently: لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ "Lā Hawla walā quwwata 'illā billāhil 'aliyyil 'adzīm" (There is no power for abstinence and no power for action except by Allah, the Lofty the Magnificent). If one happens to be reciting the Qur'ān while the 'Adhān is begun to be called then he should immediately stop the recital of the Qur'ān and start replying the call. But as for one who is consummating his marital obligation, or in the lavatory or is saying a salat he should reply the call after completing it provided the time gap is not very wide. The caller and the listener will say the following Du'ā' after the finish of 'Adhān or 'Iqāmah:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ سَيِّدَنَا مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ وَالدَّرَجَةَ الرَّفِيعَةَ الْعَالِيَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ
وَارْزُقْنَا شَفَاعَتَهُ وَأَوْرِدْنَا حَوْضَهُ وَاسْقِنَا مِنْ يَدِهِ الشَّرِيفَةِ شُرْبَةً هَنِيئَةً
مَرِيئَةً وَلَا نَظْمَأُ بَعْدَهَا أَبَدًا يَا أَرْحَمَ الرَّاحِمِينَ.

'Allāhumma Rabba hādhihid da'watit tāmmah waṣṣalātil qā'imah 'āti sayyidanā MuHammadanil wasīlata wal faḍīlata waddarajatar Rafī'atal 'āliyata wab'ath-hu maqāmam maHmūdanil ladhī wa'adtahu waRzuqnā shafā'atahu wa'awridna Hawḍahu wasqinā min yadihish sharīfati shuRbatan hanī'atan marī'ah wa lā nadzma'u ba'daha 'abadan yā 'arHamaR RāHimīn.

O, Allah, the Lord of this perfect call and the present salat, bestow on our leader MuHammad the means of access unto Thee, the Merits and the highly exalted grade. Raise him in the praise worthy position Thou has promised him, for Thou art One who does not go back on his words. Do Thou vouchsafe us with his intercession and guide us to his tank and quench our thirst out of the delightful wholesome drink through his noble hand whereafter we will have no thirst for ever O, the Most Merciful.

The conditions required of a Muqīm (the caller of 'Iqāmah):

1. To be a Muslim.
2. To be of discreteness.

It is desirable that the 'Iqāmah should be called with a lower voice than the 'Adhān, and that the caller should turn his face to the right while saying حَيَّ عَلَى الصَّلَاةِ "Hayya 'alaṣṣalāh" and to the left while saying حَيَّ عَلَى الْفَلَاحِ "Hayya 'alal falaH" and that the positions of 'Adhān and 'Iqāmah should be different.

Table of the Number of Raka'ats in Each of the Five Daily Obligatory Ṣalāts and their Sunnah counter parts

Name of Ṣalāt	Unconfirmed Pre-Obligatory Sunnah Ṣalāt	Confirmed Pre-Obligatory Sunnah Ṣalāts	Obligatory Ṣalāts	Confirmed Post-Obligatory Sunnah Ṣalāts	Unconfirmed Post Obligatory Sunnah Ṣalāts
Dzuhar	2	2	4	2	2
'Aṣr	4	0	4	0	0
Maghrib	2	0	3	2	0
'Ishā'	2	0	4	2	0
ṢubH	0	2	2	0	0

Performance of Ṣalāt in its Order and Sequence

Before one begins to say his ṣalāt he has to make sure that he is not in a state of greater or lesser Ceremonial Impurity (Hadathul Akbar اَلْحَدَثُ الْأَكْبَر or Hadathul Aṣghar اَلْحَدَثُ الْأَصْغَر) and also should make sure that he, his clothings and his place of salat are free from any type of filth (Najis) and that his clothing cover the essentially coverable parts of his body. When saying the ṣalāt one should face the Ka'bah in Mecca which is 23 degrees and 3 minutes North West in Singapore and 21 degrees and 34 minutes North West in Penang. (The compass bearings are 293 degrees and 3 minutes and 291 degrees and 34 minutes respectively).

The intention and Takbī ratul IHrām should be done only in the first rak'at.

I

Commencement of Ṣalāt

Then standing upright one should utter the wordings of the intention of the respective ṣalāt and lifting both hands up to the level of one's ears, and the inside of both of his palms turned to the direction of اَلْكَعْبَة the Ka'bah say the takbīratul IHrām تَكْبِيْرَةُ الْإِحْرَام (Glorification of Sanctity) i.e. اَللّٰهُ أَكْبَر 'Allāhu 'Akbar (Allah is Great) bringing in one's mind the meaning of the

intention for ṣalāt between the utterence of the first and last letters of the Glorification i.e.: (A-r) (Vide Performance of Ṣalāt in Pictures-Picture 1) then placing the left hand across the body above the navel and holding the wrist whereof with the right hand thumb and the little finger and spreading the remaining three fingers onto the left hand. (Vide Performance of Ṣalāt in Pictures-Picture 2). Then he should immediately start reciting the following while maintaining his upright posture:

This is to be done only in the first raka'at of each Obligatory ṣalāt.

I

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ .

"Wajjahtu wajhiya lilladhī faṭaras samāwāti wal arḍa Hanīfam Musliman wamā 'anā minal mushrikīn 'innā ṣalāti wa nusuki wa maHyāya wa mamāti lillāhi Rabbil 'ālamīn lā sharīka lahū wabi dhālika 'umirtu wa 'anā minal muslimīn."

Translation

"I, being away from any prejudice, and being a Muslim turn myself towards One who created the heavens and the earth and (assert that) I am not of those who make partners (unto Him). Verily, my ṣalāt my sacrifice (Pilgrimage), my life and my death are for Allah, the Sustainer of all the worlds. There is no partner unto Him and thus am I commanded and I am of those who submit."

This is to be repeated in every Rak'ah of all ṣalāts. Without this no ṣalāt is valid.

I-II-III-IV

Then he should recite the Sūrah al FātiHah سُوْرَةُ الْفَاتِحَة (The first chapter of the Qur'ān):

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ ۝

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ ۝ اَلرَّحْمٰنِ الرَّحِيمِ ۝ مٰلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ اٰمِين

'A'ūdhu billāhi minash shayṭānir Rajīm.
Bismillāhir RaHmānir RaHīm. 'AlHamdu lillāhi Rabbil 'ālamīn. ARRaHmānir RaHīm. Māliki yawmiddīn. 'Iyyāka na'budu wa'iyyāka nasta'īn. 'Ihdinaṣ ṢiRāṭal mustaqīm. Ṣirāṭalladhīna 'an'amta 'alayhim ghayril maghḍūbi 'alayhim walaḍḍāllīn.
'Āmīn.

To recite ta'awwudh the seeking of protection is only a sunnah act, for it is not part of the Qur'ān

To say 'Āmīn audibly is sunnah in the audible ṣalāts only. As for other ṣalāts one has to say it within himself.

Translation:

I seek the protection of Allah against the cast off Satan.

"In the name of Allah the Merciful the Compassionate. All praise be to Allah the Sustainer of all the worlds. The Merciful the Compassionate, the King of the Day of Judgement. Thee (alone) do we serve and Thee alone do we seek support from. Guide us towards the straight path, the path of those on whom Thou hast bestowed Thy Grace, not of those who are hated and nor of those who go astray."

Oh Allah, accept our prayer.

Then one should recite at least one 'ayah (verse) from the Qur'ān as a sunnah act in each rak'ah of the Ṣalātuṣ ṢubH and in the first two raka'ats of the Dzuhar, 'Aṣr, Maghrib and 'Ishā' ṣalāts. Reciting three consecutive verses is better and it is still better to recite one complete sūrah (chapter) in each of such rak'ats however small those chapters may be. It is commendable if such chapters are in consecutive order.

For example: if one recites sūrah 113 in the first raka'ah he should recite in the second rak'ah sūrah 114.

Sūrah (chapter) 113 سُوْرَةُ الْفَلَقِ

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ○ قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ ○ مِنْ شَرِّ مَا خَلَقَ ○ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ○ وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ○ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ○

I

Bismillāhir RaHmānir RaHīm. Qul 'a'ūdhu biRabbil falaq. Min sharri mā khalaq. Wa min sharri ghāsiqin 'idhā waqab. Wa min sharrin naffāthāti fil 'uqad. Wa min sharri Hāsidin 'idhā Hasad.

Translation

In the name of Allah the Merciful the Compassionate. Say: I seek refuge in the Lord of the Dawn, from the evil of created things, from the evil of darkness when it overspreads, from the evil of witchcraft (of those who practise sorcery) and from the evil of the envious when he practises envy.

Sūrah (chapter) 114 سُوْرَةُ النَّاسِ

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ○ قُلْ أَعُوْذُ بِرَبِّ النَّاسِ ○ مَلِكِ النَّاسِ ○ إِلٰهِ النَّاسِ ○ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ○ الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ○ مِنَ الْجِنَّةِ وَالنَّاسِ ○

II

Bismillāhir RaHmānir RaHīm. Qul 'a'ūdhu biRabbin nās. Malikin nās 'Ilāhin nās. Min sharril waswāsil khannās 'Alladhī yuwaswisu fi ṣudūrinnās. Minal jinnati wannās.

Translation

In the name of Allah the Merciful, the Compassionate. Say: I seek refuge in the Lord and Cherisher of Mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who whispers in the hearts of mankind, of jinn and mankind.

Rukū' should be done in every rak'at of all ṣalāts except the Ṣalātul Janāzah.
I-II-III-IV

Then one should go to his bowing posture (rukū') الرُّكُوْع lifting both hands up as in the takbiratul IHrām but slightly lower, saying "Allāhu 'Akbar" اللهُ أَكْبَر (Vide Performance of Ṣalāt in Pictures-Picture 3) and holding both his knee caps by the respective palms and fingers of each side, make his back as horizontal as possible (Vide Performance of Ṣalāt in Pictures-Pictures 4 & 5) and while in the Rukū' he should keep his elbows clear of his sides and his eyes should look down at the point of prostration on the floor. He should say while in this posture سُبْحَانَ رَبِّيَ الْعَظِيْمِ وَبِحَمْدِهِ "SubHāna Rabbiyal 'adzīm wa bi Hamdihi" (Oh my Magnificent Lord Thou are pure and I do praise Thee with Thy worthy praise) thrice. Then lifting both hands above his shoulders as in the takbiratul 'IHrām but slightly lower

and saying سَمِعَ اللهُ لِمَنْ حَمِدَهُ "Sami'allāhu liman Hamidah" (Allah hears whoever praiseth Him), should go to the upright posture اَلْاِعْتِدَالُ ('I'tidāl) again where he should say after letting down both hands:(Vide Performance of Ṣalāt in Pictures-Picture 6)

رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوَاتِ وَمِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْئٍ بَعْدُ

"Rabbana lakal Hamdu mil'assamā wati wa mil'al 'arḍi wa mil'a māshi'ta min shay'in ba'du. (Oh our Lord Thine is all praise, to the heavens full, to the earth full and full of whatever thing Thou would intend after).

If this Rukū' is of the second rak'ah of the Obligatory SubH ṣalāt or the last rak'ah of the witr ṣalāt in the latter half of the month of Ramaḍan, then he should, after reciting the above mentioned, recite the اَلْقُنُوْتُ Qunūt which reads:

اَللّٰهُمَّ اهْدِنِي فِي مَنْ هَدَيْتَ وَعَافِنِي فِي مَنْ عَافَيْتَ وَتَوَلَّنِي فِي مَنْ تَوَلَّيْتَ
وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى
عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ فَلَكَ
الْحَمْدُ عَلَى مَا قَضَيْتَ وَأَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ وَصَلَّى اللهُ عَلَى النَّبِيِّ مُحَمَّدٍ
وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

'Allāhummahdinī fīman hadayta wa 'āfinī fīman 'āfayta watawallanī fīman tawallayta wa bāriklī fīmā 'a'ṭayta wa qinī shaRRa mā qaḍayta fa'innaka taqḍī walā yuqḍā 'alayka fa 'innahū lā yadhillu man wālayta walā ya'izzu man 'ādayta tabāRakata Rabbanā wa ta'ālayta falakal Hamdu 'alā mā qaḍayta wa 'astaghfiruka wa 'atūbu 'ilayka wa ṣallallāhu 'alan nabiyyi MuHammadin wa 'ālihi wa ṣaHbihī wa sallam.

II

This has to be recited in the second raka'ah of ṢubH and if it is to be recited in any other ṣalāt it should be recited in the last raka'at of that ṣalāt.

1st sujūd
I-II-III-IV

Translation

Oh Allah, make me one among those whom Thou hast guided. Make me one among those whom Thou hast made sound. Make me one among those whom Thou hast be friended. Give abundance in whatever Thou hast granted me and protect me from the evil of whatever Thou hast decreed, for Thou art the One Who decreeth and art not to be decreed upon. He with whom Thou hast befriended will certainly not rise to respect. Oh our Lord Thou art exalted and Thou art Lofty and Tine are all the praise for all that Thou decreest. I seek Thy protection and return unto Thee. May the regard and peace of Allah be on the Prophet, Muhammad, his kins folk and his companions.

The above Qunūt should be recited with the one who says ṣalāt raising both his hands up to the level of his shoulders as he does in other supplications with the palms of both hands facing him and close together with one another. (Vide Performance of Ṣalāt in Pictures-Picture 7). After finishing the Qunūt without lowering his hands and saying اَللهُ اَكْبَرُ 'Allāhu 'Akbar he should go to the sujūd اَلسُّجُوْدُ (prostration) by first kneeling on both knees then placing both hands flat on the ground on both sides of his head and then gently placing the nose-tip and the forehead also on the ground. In this posture the one who says ṣalāt will be placing eight different points in his body on the ground. (Vide Performance of Ṣalāt in Pictures-Picture 8). While in this posture he has to say thrice "SubHāna Rabbiyal 'A'alā wabi Hamdihi" سُبْحَانَ رَبِّيَ الْاَعْلٰى وَبِحَمْدِهِ

(O My lofty Lord, Thou art pure and I do praise Thee with Thy worthy praise). Then saying 'Allāhu 'Akbar he should go to the sitting posture known as اِفْتِرَاشَةْ IftiRāsha for اِسْتِرَاحَةْ 'IstiRāHah (relaxation) i.e.:to sit by folding the right leg, placing the buttocks on the instep and the sole of the left foot and placing the two hands on the two thighs closer to the knees with the fingers open and held together pointing towards the Qiblah اَلْقِبْلَةُ (Vide Performance

of Ṣalāt in Pictures-Picture 9) In this posture he will recite the following:

لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي وَارْزُقْنِي وَاهْدِنِي وَعَافِنِي وَاعْفُ عَنِّي

Rabbighfirlī waRHamnī wajbuRnī waRfa'nī waRzuqnī wahdinī wa'āfinī wa'fu'annī (Oh my Lord, protect me, shower Thy Grace on me, rectify my doings, exalt me, grant me sustenance, guide me, grant me health and forgive me my sins.)

2nd sujūd
I-II-III-IV

Then he will go to his second sujūd doing exactly as the first one and then saying: 'Allāhu 'Akbar return to the sitting posture known as إِفْتِرَاشَة 'Iftirāshah thus ending the first rak'ah of his ṣalāt. (Vide Performance of Ṣalāt in Pictures-Picture 10). Then while still saying Allāhu 'Akbar he will rise to the اَلْقِيَام Qiyām (standing posture) and proceed with the second raka'ah of his ṣalāt if the ṣalāt comprises of more than one Rak'ah. And if the ṣalāt comprises of only one or two Rak'ats then he will, after completing the one or two raka'ats of ṣalāt, and without rising for the Qiyām (standing posture) sit in the sitting posture known as اَلتَّوَرُّك 'At-tawaRRuk (sitting on the buttocks) i.e. by resting the weight of the body on both hands while lifting it from the position of sujūd then folding the right leg and placing the left foot under the bending of the right leg close to the ankle whereof and placing the buttocks on the ground while keeping both hands on the thighs of the respective sides closer to the knee with fingers of the left hand pointing towards the Qiblah and all the fingers of the right hand folded except the fore finger which has to be kept unfolded but not rigidly and it has to be allowed to droop and the thumb of the right hand has to be placed on the ridge of the fore finger. Sitting in such a posture (Vide Performance of Ṣalāt in Pictures-Pictures 11 & 12) one should start reciting the اَلتَّشَهُّد tashahhud as follows:

اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلّٰهِ اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

This is to be recited after the II raka'at.

'AttaHiyyātul MubāRakātuṣ ṣalawātut ṭayyibātu lillāhi assalāmu 'alayka 'ayyuhannabiyyu wa RaHmatul-lāhi wa baRakātuhu 'Assalāmu 'alaynā wa 'alā 'ibādil-lāhis ṣāliHīn 'ashhadu 'allā 'ilāha **'illallāhu** wa 'ashhadu 'anna MuHammadar Rasūlullāh 'allāhumma ṣalli 'alā MuHammad. (This is where one should stop reciting the tashahhud if he were to continue his ṣalāt after the second raka'ah to the third and the fourth raka'ats as the case may be, in which case he has to rise to the Qiyām (standing posture) once again saying 'Allāhu 'Akbar and lifting both hands upto the shoulders as directed above and placing them above the navel and beneath the chest as in the case of takbiratul IHrām and complete the ṣalāt in the manner specified above and whereafter he should recite once again from the beginning of the tashahhud adding after the sentence اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ Allāhumma ṣalli 'alā muHammadin the following:

When uttering the word 'illallāhu one should lift the forefinger and gaze on it. Other than this gazing at the forefinger through out the ṣalāt one has to maintain looking at the point of prostration of the forehead on the ground.

وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى اٰلِ إِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّيْ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلٰهَ إِلَّا أَنْتَ اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ اَللّٰهُمَّ إِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ

This is to be recited fully after the I or II or III or IV as the case may be.

wa'alā 'āli muHammadin kamā ṣallayta 'alā 'ibRāhīma wa 'alā 'āli 'ibRāhīma wa bārik 'alā muHammadin wa 'alā 'āli muHammadin kamā bāRakta 'alā 'ibRāhīma wa 'alā 'āli 'ibRāhīma 'innaka Hamīdum majīd. Allāhum maghfirlī mā qaddamtu wamā 'akhkhaRtu wa mā 'asRaHtuwa mā 'a'lantu wa mā 'asRaftu wa mā 'anta 'a'lamu bihī minnī 'antal muqaddimu wa 'antal mu'akhkhiRu lā'ilāha 'llā 'anta. 'Allāhumma 'innī 'a'ūdhubika min 'adhābil qabri wamin 'adhābinnāri wamin fitnatil maHyā walmamāti wa min fitnatil masīHiddajjāl Allāhumma 'innī dzalamtu nafsī dzulman kathīran walā yaghfiRudhdhunūba 'illā 'anta faghfirlī maghfiRatan 'innaka 'antal gahfū Rur RaHīm

Translation of the full text of Tashahhud

The offerings, the blessings, the regards(salats) that are excellent, are due to Allah. May the peace, the Mercy and the Blessings of Allah rest on thee oh, Prophet! May peace rest on us and on those righteous servants of Allah. I bear witness that there is none worthy of worship except Allah and I bear witness that MuHammad is a messenger of Allah. Oh, Allah, place Thy regard on MuHammad and on the followers of MuHammad as Thou didst place Thy regard on Ibrahim and on his descendants. Shower Thy Blessings on MuHammad and on his followers as Thou didst shower Thy Blessings on Ibrahim and on his descendants for Thou art verily the Most praise worthy and the Most Noble.

O Allah, forgive the sins I committed by doing actions which are prohibited and abstaining from actions which are commanded and those committed secretly and openly and by way of transgressing Thy limitations, and of which Thou hast knowledge of my committing, for Thou art the One who gives the strength for doing good action and Thou art the One who gives the might for abstaining from committing bad actions. There is no service-worthy God except Thee.

O Allah, I seek Thy refuge against the chastisement in the Qabr, the chastisement in the Hell Fire, the trials of life and death and the trials of Dajjal.

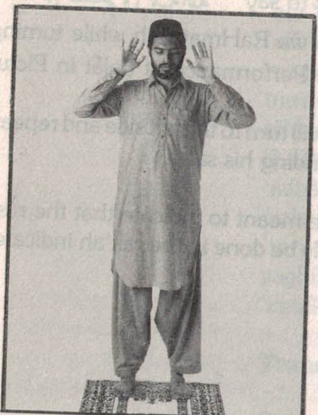
O Allah, I have done much injustice to myself and no one will forgive those sins except Thee, therefore, do forgive me completely, for Thou art the Most Forgiving, the Most Merciful.

This has to be done at the end of one's ṣalāt in the I or II or III or IV rak'at of his ṣalāt as the case may be.

After reciting the اَلتَّشَهُّدُ الْأَخِيرُ Tashahhudul 'Akhīr thus, one has to say اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ Assalāmu 'alaykum wa RaHmatullah while turning to the right side. (Vide Performance of Ṣalāt in Pictures-Picture 13)

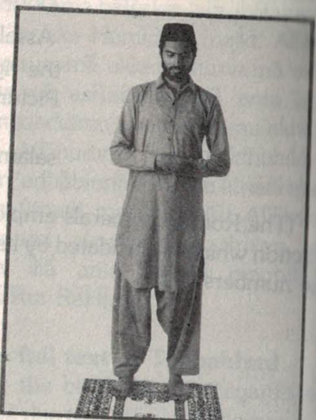
After that he will turn to the left side and repeat the salam again, thus ending his salat.

(The Roman numerals employed above are meant to indicate that the respective action which is elucidated by its side could only be done in the rak'ah indicated by those numbers).



Picture 1

Takbīratut TaHrīm Posture. This is the position of intention for Ṣalāt. In this posture the distance between the two feet, in the case of males, should be 1/2 cubit ie. 1 Shibr. As for females they have to keep them close together.



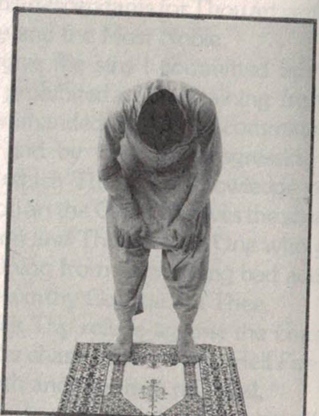
Picture 2

This shows the position and manner of placing the hands after the Takbir. As for females, they should place their hands on their chests in order to cover their breasts.



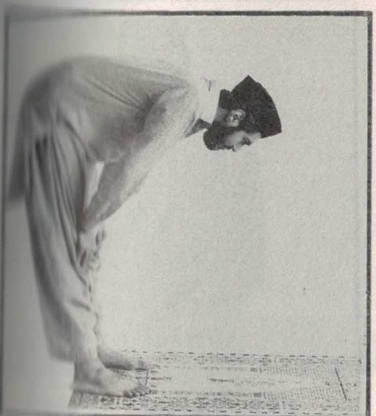
Picture 3

Showing the lifting of both hands before going to the Rukū' (Bowing Posture).



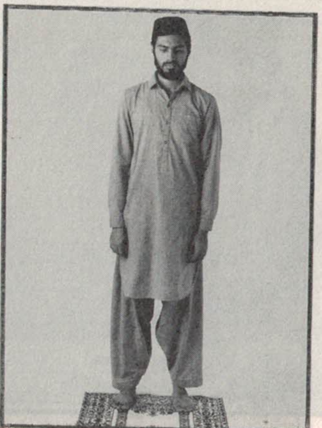
Picture 4

Front view of the Rukū' posture.



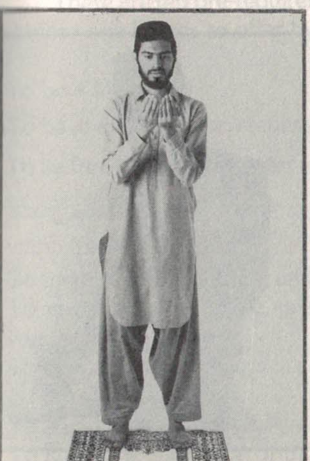
Picture 5

Side view of the Rukū' Posture. A female has to keep her both elbows touching her side ribs and the forearms touching her thighs. As for a male he has to keep them apart as in the picture.



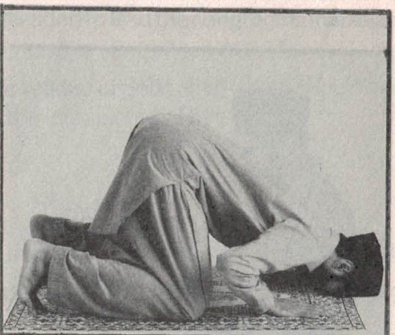
Picture 6

This is the 'I'tidāl Posture (Perpendicular Posture) after returning from the Rukū' (Bowing). Note the two feet still 1/2 cubit apart from one another.



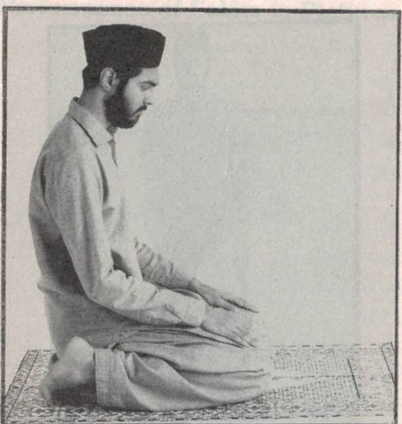
Picture 7

Showing the front view of a performer of ṣalāt while he recites the Qunūt in his Ṣalātuṣ ṢubH.

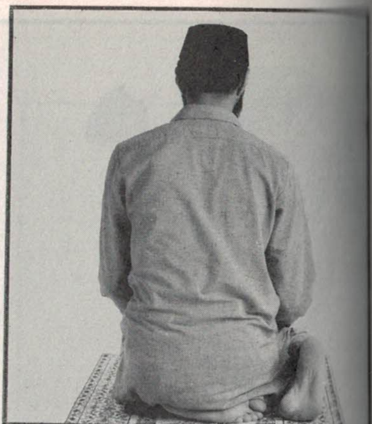


Picture 8

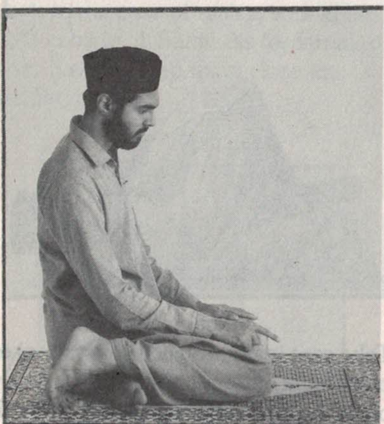
Take care in your Sujūd (Prostration) to place eight different points of your body on the ground. They are the toes of both side the two knees, the two palms of the hands, the nose-tip and the forehead. As for a female she has to keep her belly touching her thighs and her upper arm touching the ribs of both of her sides in her prostration. Unlike man, a woman will cover herself fully except the face throughout her ṣalāt.



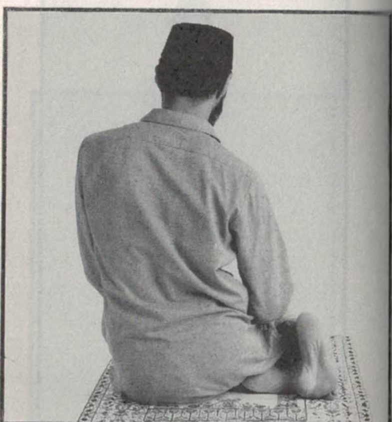
Picture 9
This is the side view of the sitting posture known as 'Iftirāshah.



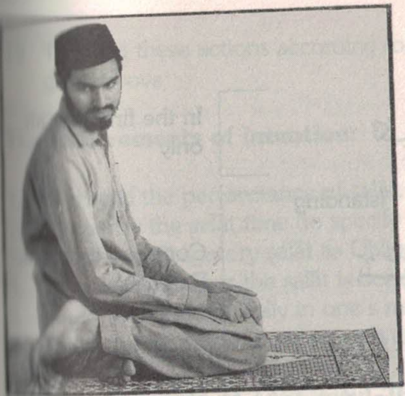
Picture 10
Back view of the sitting posture known as 'Iftirāshah. Note that the performer of Ṣalāt is seated on the instep and the sole of his left foot while standing his right foot perpendicularly on its toes.



Picture 11
This is the Final Tashahhud Posture. Note that the performer of ṣalāt is seated in the sitting posture known as Tawarruk. As for Tashahhuds other than the Final Tashahhud one has to sit in the sitting posture known as 'Iftirāshah.



Picture 12
Back view of the Final Tashahhud Posture. Note that the left foot being placed under the bending of the right foot.



Picture 13
The performer of ṣalāt says salam to his right side first before he says a similar salam to his left and ends his ṣalāt.



Picture 14
Inside view of a Masjid in Singapore. On the right is the Mimbar (Pulpit) on which the Khātib stands and delivers his sermon in the Friday Jum'ah Congregation. On its left side you can see the MiHrab (the niche for salat) for the Imam (leader) to lead the congregational salats.

The pre-requirements of Ṣalāt

There are ten pre-requirements for the validity of Ṣalāt all of which should last from before one begins to offer his ṣalāt until it is completed. They are:

1. To be a Muslim.
2. To have attained discreteness اَلتَّمْيِيزُ (Tamyīz).
3. To be free from the greater ceremonial impurity (Janābah, اَلْجَنَابَةُ Hayḍ اَلْحَيْضُ and Nifās اَلنِّفَاسُ) and the lesser ceremonial impurity (being without wuḍū').
4. To free the body, clothing and the place of ṣalāt at least from the Intolerable Filth.
5. To cover the essentially coverable parts of the body (as required in the relevant section).
6. To face the Qiblah except in cases where one is allowed to turn towards directions other than the Ka'bah.
7. To know that salat is Obligatory on oneself.
8. To know the ṣalāt time of the ṣalāt one is about to offer.
9. To know distinctly the institution of ṣalāt as to its being Obligatory or otherwise (sunnah) and the method of performance whereof.
10. To abstain from the acts prohibited in salat (i.e. to speak, to eat, to do excessive movements other than the movements instituted in the ṣalāt).

If any one does not comply with these pre-requirements his ṣalāt will become void.

The 19 Obligatory acts of ṣalāt:

1. Intention
2. To say the Takbīratul'IHrām تَكْبِيرَةُ الإِحْرَامِ while intending — *In the first Rak'ah only*
3. To maintain the Qiyām الْقِيَامُ (standing posture) in the Obligatory ṣalāts.
4. To recite Sūrah al FātiHah including بَسْمَلَة basmalah
5. To perform the Rukū' الرُّكُوعُ
6. The quiescence (rest) in that posture.
7. To go back to the posture known as 'I'tidāl الإِعْتِدَالُ (perpendicular posture) — *Common to all the Raka'ah*
8. The quiescence in that posture.
9. To perform sujūd (prostration) سُجُودٌ
10. To rest therein
11. To sit in between the first and second sujūd (in the posture known as 'iftirāshah)
12. To rest therein.
13. To perform the second sujūd.
14. To rest therein. — *Common to all the Raka'ats*
15. To sit for the final Tashahhud.
16. To recite the tashahhud therein (The shortest of it is to say: 'AttaHiyyātu lilāhisalāmun 'alayka 'ayyuhannabiyyu wa RaHmatullāhi wabaRkaatuhu Salāmun 'alaynā wa 'alā 'ibādillāhiṣ ṣāliHīn. 'Ashhadu 'an lā 'ilāha 'illallāhu wa 'anna MuHammadar Rasūlullāhi).

   التَّحِيَّاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

   The offerings are for Allah, Oh prophet may peace be on thee and Allah's Mercy and His Blessings, too rest on thee. May peace rest on us and on those righteous servants of Allah. I bear witness that there is none worthy of worship except Allah and that Mu Hammad is a messenger of Allah.
17. To recite ṣalawāt.
18. To say the first salam — *In the last Rak'ah only*
19. To bring these actions according to the order they are given above — *General*

The requirements of Intention:

1. To intend the performance of ṣalāt.
2. To specify the ṣalāt time (to specify Dzuhar, 'Aṣr, Maghrib, 'Ishā' or ṢubH).
3. To specify Obligatory ṣalāt as Obligatory.
4. To specify whether the ṣalāt is done in its time ('Adā') or is delayed (Qaḍā')
5. To do the intention fully in one's mind.
6. To do the intention together with the Takbīratul 'IHrām.

The requirements of Takbīratul 'IHrām:

1. To utter 'Allāhu 'Akbar اللهُ أَكْبَرُ
2. The takbir to be in the Arabic language.
3. To take care of pronouncing the letters thereof.
4. To elongate the assimilated letter thereof.
5. Not to elongate the two A's, the h and the b of the takbir.
6. To pronounce the r of Akbar with quiescence (sukūn) سُكُونٌ
7. To utter the word Allah first and then to utter the word Akbar
8. To utter both words consecutively without any delay or interruption.
9. To utter the takbir so that he could hear it himself.
10. To complete it in the qiyam posture.

The requirement of Qiyām:

To stand upright without leaning towards the front, back, left or right.

The requirements of Sūrah Al-FātiHah:

1. To take care of the pronunciation of its letters.
2. To take care of the fourteen assimilated letters in pronunciation
3. To take care of the vowel signs at the case endings.
4. To recite its verses according to the order.
5. To recite them consecutively without any interruption.
6. To recite it in the Arabic language.
7. To recite it loud enough to hear it himself (make sure that it does not distract others saying ṣalāt).
8. To complete its recital in the qiyām posture.

The requirements of Rukū' (Bowing):

1. To bow to the extent of reaching the knees with both hands.
2. To do the rukū' intentionally (not by absent mindedness or for any other reason).

The requirement of the rest in Rukū': الطُّمَأْنِينَةُ فِي الرُّكُوعِ

To rest there until there is no motion of the body either towards it or upwards.

The requirements of 'I'tidāl (upright posture):

1. To stand upright.
2. To get up from the rukū' intentionally (not by absent mindedness nor for any other reason).
3. Not to wait there more than the time required for reciting the prayers prescribed for that purpose.

The requirements of the sujūds (prostrations): سُجُودٌ

1. To place the forehead on the ground.
2. To place parts of both knees, both palms and the bottom part of the toes of the two feet on the ground.
3. Not to place the fore-head on anything which might move with his movements.
4. To place the weight of the fore-head on the ground.
5. The head should be lower than the buttocks.
6. To prostrate intentionally (not by absent mindedness or for any other reason).

The requirement of the rest in the two Prostrations:

To rest in that posture without any motion of the body either towards it or upwards.

The requirements in the Tashahhud and in the Ṣalawāt:

1. To take care of the pronunciation of its letters.
2. To take care of its assimilated letters إِدْغَامٌ in pronunciation.
3. To take care of the case endings of its words.
4. To recite it in its order.
5. To recite it consecutively without interruption.
6. To recite it loud enough so that he can hear it himself.
7. To complete it in the sitting posture.

The requirements in the Salām: سَلَامٌ

1. To take care of the pronunciation of its letters.
2. To take care of its assimilated letters in pronunciation.
3. To say it consecutively.
4. To say loud enough to be heard by him
5. To say it while in the sitting posture.

The requirement in the orderly performance:

To do all the formal and verbal acts of devotion in the salat in the order prescribed in the performance of ṣalāt.

The Sunnah acts in the ṣalāt are subdivided into two classes: The Elemental سُنَنُ الْأَبْعَاضِ and the Formal (ornamental) سُنَنُ الْهَيْآتِ

The Elemental Sunnah Acts in the ṣalāt are:

1. To recite the first tashahhud in ṣalāts which comprise of more than two rak'ats.
2. To maintain the sitting posture for the first تَشَهُّدٌ Tashahhud.
3. To recite ṣalawāt صَلَوَاتٌ on the prophet in the first Tashahhud.
4. To maintain the sitting posture for the ṣalawāt.
5. To add the 'Āl آلٌ (the kinsfolk of the prophet) with the ṣalawāt on the Prophet.
6. To maintain the sitting posture for it.
7. To recite the Qunūt اَلْقُنُوتُ in اَلصُّبْحُ the ṢubH Obligatory ṣalāt and the Witr ṣalāt during the second half of the month of رَمَضَانُ Ramaḍan.
8. To maintain the standing posture for the Qunūt.
9. To recite Ṣalawāt in the Qunūt.
10. To maintain the standing posture for the ṣalawāt.
11. To add the 'Al with the salawat in the Qunūt.
12. To maintain the standing posture for that purpose.

The Formal Sunnah Acts in the Ṣalāt:

Though they are many, given here are only eighteen of them:

1) To lift both hands up to the shoulders in the تَكْبِيرَةُ الْإِحْرَامِ Takbīratul 'IHrām, before going to the bowing posture, on returning therefrom to the standing postureand on coming back to the standing posture after the first tashahhud in Ṣalāts which comprise of more than two rak'ats.
2) To place the right hand on the left hand while placing them on the stomach above the navel and beneath the thorax.
3) In Ṣalāts other than Ṣalātul Janāzah to recite the Du'ā'ul 'istiftāH دُعَاءُ الْإِسْتِفْتَاح at the beginning of the first rak'ah.
4) To recite the ta'awwudh (i.e. 'A'ūdhu billāhi minash shayṭānir rajīm أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ within one's mouth in every rak'ah before reciting the Sūrah Al-FātiHah.
5) To recite the Sūrah Al-FātiHah and the additional verses of the Qur'ān either loudly or secretly as prescribed. (These are to be recited loudly, only in the first two rak'ats of the Ṣalātul Maghrib, Ṣalātul 'Ishā', and Ṣalātus SubH by the Imam. The Imam will also recite these aloud in the Friday Congregational Ṣalāt , the two festival Ṣalāts, the TarāwiH and Ṣalātul Witrs in the month of Ramaḍan, the Ṣalātul 'Istisqā' and the Ṣalāt for eclipse (solar or lunar) The Imam in all other Ṣalāts and the ma'mum irrespectively in all his Ṣalāts, and the lonely performer of ṣalāt in all his Ṣalāts are not to recite them loudly).
6) To say Āmīn after reciting the Sūrah Al-FātiHah.
7) To recite an additional Sūrah or verse of the Qur'ān in the first two rak'ats only of the Obligatory Ṣalāts that consist of two or more than two rak'ats. (But in non-Obligatory Ṣalāts it is sunnah to recite the additional Sūrah or verses from the Qur'ān in every rak'at of such Ṣalāts).
8) To say the Takbīr while going to the Rukū' and sujūd and while coming back from the sujūd to the sitting posture or Qiyām (standing posture).
9) To recite sami'allāhu liman Hamidah while going back to the 'I'tidāl from the bowing posture (Rukū').
10) To recite the prescribed recitation in the rukū' posture thrice.
11) To recite the prescribed recitation of the sujūd thrice.
12) In the first Tashahhud sitting posture to fold all the fingers of the right hand other than the fore-finger which is held pointing to the Qiblah and the left hand fingers spread and held together should both be placed on the respective thigh of their sides closer to the knees. (There is no difference between the First and Last Tashahhud sittings except the Tawarruk in the Final in place of the Iftirashah in the First).
13) To lift the right fore-finger which is not folded, while uttering the word إِلَّا اللهُ 'illallāhu.
14) To say all the four words AttaHiyyātul Mubārakātuṣ Ṣalawātut Ṭayyibātu التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ consecutively.

15) To sit on the instep of the left foot while placing the right foot in perpendicular posture standing on its toe, in the first tashahhud and in the sittings between any two sujūds.
16) To sit in the final tashahhud clearly on the ground removing the left foot from the right side of the buttocks
17) To recite the complete Tashahhud salawat and Du'ā'
18) To say the two salāms one to each side.

Acts which are Undesirable (Makrūh) while in Ṣalāt:

1) To look at any spot other than the point of prostration on the ground in front of him who does the Ṣalāt.
2) To lower the head excessively or to look upwards or sidewise while in the standing posture.
3) To raise or bend one's head excessively while in the Rukū'
4) To look at anything which distracts one's concentration.
5) To perform Ṣalāt in the darkness or with one's eyes closed. (It is entirely up to the choice of every individual whether to close one's eyes or to keep them open while performing his Ṣalāt. For people differ in their need for concentration. Some need to close their eyes for concentration in Ṣalāt while others say by closing their eyes endless thought waves strike their mind and therefore they keep their eyes wide open. While there are still others who say that the chances of losing concentration in Ṣalāt are there whether one closes his eyes or keeps them open, therefore, it is better for them to close their eyes as long as there is concentration and open them when there is any chance of losing their concentration. This is a matter to be left to the choice of individuals — As understood from the writings of Imam Al-Ghazali in his إِحْيَاءُ عُلُومِ الدِّينِ 'IHyā'u 'Ulūmiddīn).
6) To perform Ṣalāt while suppressing his natural wants (relieving one's bowels).
7) To do Ṣalāt in a place or on mats or spreads with drawings or pictures or designs which will distract one's concentration in Ṣalāt.
8) To stand on one foot with his whole weight resting on it when the other foot is equally free from defects.
9) To stand with the feet placed one behind the other or close together.
10) To keep one's clothing knotted.
11) To make labial movements or to keep both lips tightly closed while in Ṣalāt.
12) To keep the head or shoulders uncovered.
13) To cover the face or any part thereof while in Ṣalāt.
14) To perform Ṣalāt when hungry while the food is present, or when thirsty while the drink is present whereas there is ample time for Ṣalāt. However, when one is afraid of missing the time of Ṣalāt he can do the Ṣalāt first and then quench his thirst or quell his hunger.
15) To do Ṣalāt in stables, camel sheds, and the like, or on public paths or passages or in temples meant for worshiping other deities by people of other faiths,

harbours, toll gates, grave yards etc. or in any undignified place such as back yards, lavatories, meat stalls etc.

Acts that will render Ṣalāts void:

1) To intend to discontinue one's Ṣalāt while one is in his Ṣalāt or to be indeterminate whether to continue or discontinue.
2) To do three consecutive acts with the whole or major portion of any of the limbs (i.e. the head, the arms and the legs).
3) To utter two letters though without meaning or one letter with meaning from other than the Qur'ān or any prescribed ذِكْر Dhikr or دُعَاء Du'ā while doing Ṣalāt.
4) To turn one's chest away from the direction of Qiblah.
5) To swallow anything which will be considered capable of breaking one's fast.
6) To increase or do in excess any of the Obligatory bodily performance while being aware.
7) To incur either the minor or major ceremonial impurity while in Ṣalāt.
8) To fall into a state of apostasy while in Ṣalāt.
9) To laugh loudly.
10) To find on the body, clothing or in the place of Ṣalāt any intolerable filth.
11) To expose any of the essentially coverable parts while in Ṣalāt.
12) To neglect or avoid any of the Obligatory acts of Ṣalāt or the essential requirements of Ṣalāt knowingly.
13) To do any violent action even once.

It is sunnah to perform Sajdah Sahw سَجْدَةُ السَّهْوِ (Prostration for forgetting) for the following reasons:

1) When one avoids or neglects any of the elemental sunnah acts of Ṣalāt whether forgetfully or knowingly.
2) When one doubts such avoidance or neglect having occurred.
3) When one does the verbal Obligatory acts of Ṣalāt in occasions other than they are prescribed for in the Ṣalāt (except the Takbir and Salām).
4) When one does forgetfully the acts which if done knowingly will annul Ṣalāt.
5) When one doubts in the number of rak'ats of the Ṣalāt he performs.

The manner of performing Sajdah Sahw

To do at the end of the Ṣalāt but before saying the salām, two sujuds with a sitting in between, and say the salām after completing the two sujuds in each of which one has to recite: سُبْحَانَ مَنْ لَا يَنَامُ وَلَا يَسْهُو "SubHāna man lā yanāmu walā yashu" (I glorify the Purity of One Who neither sleepeth nor forgeteth) in place of the usual سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ "SubHāna rabbiyal 'a'lā wabi Hamdihi"

However, the Sajdah Sahw if it is done knowingly for any thing other than the purposes it is prescribed for, the Ṣalāt will become void. If one forgets to do the sajdah sahw and says salām, he can return to his Ṣalāt and after doing the sajdah sahw, say salām, as long as he does not turn away from the Qiblah or indulge in lengthy talks. If anyone forgets to do the sajdah sahw until he is perfectly out from Ṣalāt, his Ṣalāt is valid and therefore he needs not repeat his Ṣalāt nor is it necessary for him to do the sajdah sahw outside that Ṣalāt.

Congregational Ṣalāts and Their Importance

It is reported of the Messenger of Allah (on whom be His regard and peace) as having said "To perform one's Ṣalāt in congregation in a masjid is twenty-five times (according to another report twenty-seven times) more upgraded than to perform it at home and alone." And "If a man performs his Ṣalāt in congregation joining it in the Takbiratul 'IHrām consecutively for forty days he will be freed from Hell and hypocrisy." It is also reported of him that " Allah the lofty and His angels will accord their regard on the rows of performers of Ṣalāt, therefore, form your rows (in Ṣalāts) closer and keep your hands softly so as to dash against none else and do fill the gaps so as to give no space for the satan. Whoever searches for a gap and fills it himself, Allah will elevate him one grade. Whoever lifts or places his head before the Imam does so his Ṣalāt will not be accepted. If anyone joins a row Allah will join him and if anyone breaks a row Allah will break with him." Once Abdullah 'ibnu Ummi Maktūm (a blind companion of the prophet) may Allah be pleased with him, came to the prophet and asked him "O Messenger of Allah, in this town there are quite a lot of insects and worms and there are many cattle. I am a blind man and my home is distant from the masjid. I have a guide but at times he will not be available. Is it permissible for me to perform my Ṣalāts at home?" The Prophet then asked him whether he could hear the 'Adhān at home, He replied "Yes". The Prophet replied it was not permissible for him to perform his Ṣalāts at home and he should come to the masjid for Ṣalāt. Therefore, it has been made a confirmed sunnah act for men to perform their Ṣalāts in congregation. According to a stronger authority it is Wājib(Obligatory). In a congregation there should be at least one Imam (leader) and one muqtadiy (follower), even though the muqtadiy is a discreet young boy or girl or even if the Ṣalāt is done at home, it will be considered a congregational Ṣalāt. In Obligatory Ṣalāts done in their time it is sunnah Mu'akkadah (Confirmed Sunnah Act) to perform them in congregation. According to Imam Nawawi (may Allah be pleased with him) it is a Collective Obligation فَرْضُ كِفَايَةٍ (Farḍ Kifāyah) on the people of a town or village to have at least one congregation there, failing which all of them will be sinners. If there are two congregations in a town or village and one of them being held in a masjid and the other which is greater being held in a place other than a masjid it is commendable to perform one's Ṣalāt in the congregation held in the masjid. If a family man thinks that if he performs his Ṣalāt at home the members of his family too, will have the benefit of performaing Ṣalāt in congregation, then it is better for him to perform his Ṣalāt at home.

There are seven requirements to follow an Imam(leader) in Ṣalāt:

1) To intend in the Takbīratul 'IHrām of one's following the Imam by saying (I follow this Imam).
2) Not to advance one's heels of his feet before the heels of the Imam while standing for Ṣalāt by his side.
3) To know of the Imam's movements to and from Rukū' and sujūd.
4) Imam and Ma'mum to be together in one place.
5) To be in accord with the mode of performance of Ṣalāt of the Imam so long as he does not do anything which will render his Ṣalāt void or omit any of the elemental Sunnah acts.
6) Not to lag behind the Imam for two consecutive bodily Obligatory acts in Ṣalāt without due cause.
7) Not to do hurriedly before the Imam two complete obligatory acts.

Fitness for 'Imāmah (leadership):

1) Knowledge of the laws in regard to Ṣalāt.
2) Ability to recite the Qirā'ah with correct pronunciation of letters and according to the principles of Quranic recitation.
3) Committing the Qur'ān to memory.
4) Piety.
5) Reputable heritage.
6) Age. (these are the qualities arranged in their order of merit a nd which are to be decided comparatively).

This clearly shows that in Islam there is no special privilege for any on the basis of race, colour, or heritage but privileges are based on individual merits.

It is not valid to follow Imams under the following conditions:

1) To follow an Imam in Ṣalāt while knowing the nullity of his performance of the Ṣalāt in any respect.
2) To follow an Imam who cannot even recite the Quranic verses (Sūrah Al-FātiHah) as good as him who follows.
3) To follow someone who is following another in his Ṣalāt.
4) To follow an Imam who rises forgetfully for the third or fourth or fifth rak'ah in Ṣalāts comprising respectively of two or three or four rak'ats only.
5) To follow one who changes one letter for another in his recitation of the verses.
6) To follow one who assimilates letters together where there is no assimilation
7) To follow one who recites the verses wrongly so that there occurs a change in the meaning.
8) A man to follow a woman in Ṣalāt.
9) To follow one the exterior of whose clothing is filthy.

It is Makrūh to follow 'Imams of the following categories:

1) To follow an Imam who is a known sinner.
2) To follow one who reacts perplexed in accordance with satanic inner suggestions (waswas).
3) To follow one who has not been circumcised.
4) To follow one who recites the verses of the Qur'ān wrongly when that mistake does not amount to a change in the meaning. It is unpraiseworthy to follow a person known to be born out of wedlock.

(Vide: The Manner of Saying Ṣalāt in Congregation as a Masbūq)

فَضَائِلُ الْوِتْرِ وَالنَّوَافِلِ

The Merits (Faḍā'il) of Witr and Nafl (supererogatory) Ṣalāts:

It is reported of the prophet as having said: "Let your final Ṣalāt at night be the Ṣalātul Witr and precede your Ṣalātus ṢubH with your Ṣalātul Witr. Whoever is afraid, that he may not rise alive after sleep, at the close of night, let him perform the Ṣalātul Witr in the beginning of the night and whoever hopes to rise at the close of night let him say his Ṣalātul Witr at the close of night. For the Ṣalāt at the close of night is witnessed (by angels) and is of a high order." This Ṣalātul Witr has got to be said between Ṣalatul 'isha' and Ṣalātus SubH. It is also reported of the prophet as having said: "O, men do your Nafl (supererogatory) Ṣalāts in order to complement the rewards of your Obligatory Ṣalāts. And he who likes my sunnah certainly likes me and he who likes me will certainly be with me in the Heaven and whoever forsakes my sunnah is not of me (not of my followers).

صَلَاةُ الْوِتْرِ

Rules pertaining to the Ṣalātul Witr:

Its time is from after Ṣalātul 'Ishā' until the commencement of Dawn. The minimum of it is one rak'ah the moderate of it is three rak'ah to nine rak'at in odd numbers. The maximum of it is of eleven rak'ats. It is not permissible to perform more than eleven rak'at as Ṣalātul Witr. Even if the doer does not specify the exact number of rak'at he is going to do at the beginning of his Ṣalāt in the intention, he can say up to eleven rak'ats. It is better to perform separately every two rak'ah ending with a salam than to perform all together with one salam. It is makruh to perform the three rak'ats in one salam as in the Ṣalātul Maghrib. This Ṣalāt is named Witr because its number of rak'at is an odd number. This is of the confirmed Sunnah Ṣalāts.

The Performance of Ṣalātul Witr in Congregation in the month of Ramaḍān

On the mu'adhdhin's call of أَوْتِرُوا جَامِعَةً رَحِمَكُمُ اللهُ 'awtirū jāmi'ah RaHimakumullāh

The congregation will say:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْكَ يَا رَسُوْلَ اللهِ

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَسُوْلُ اللهِ

After performing two Rak'at of Ṣalātul WitR as any other Ṣalāt in congregation and ending it with salām say:

لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَسُوْلُ اللهِ

Lā ilāha 'illallāh MuHammadur Rasūlullah

Then the last one Rak'ah of the Ṣalātul Witr should be performed in congregation and be ended with salam, whereafter the mu'adhdhin will say سُبْحَانَ الْمَلِكِ الْقُدُّوسِ subHānal Malikil Quddus "The Sanctified King is Glorious" wherein being followed by the congregation, thrice. Then one can say:

اَللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَبِكَ

مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلٰى نَفْسِكَ

"O Allah, verily I seek Thy protection by Thy pleasure against Thy wrath and by Thy Forgiveness against Thy punishment and by Thee (Thy Mercy) against Thee (Thy Anger). I do not reckon Thy Praise and Thou art as Thou praisest Thyself."

And after reciting 'istighfar and dhikr the 'Imam will recite the following Du'a':

اَللّٰهُمَّ تَقَبَّلْ مِنَّا صَلَاتَنَا وَصِيَامَنَا وَقِيَامَنَا وَرُكُوْعَنَا وَسُجُوْدَنَا وَتَضَرُّعَنَا

وَتَخَشُّعَنَا وَتَمِّمْ تَقْصِيْرَ أَعْمَالِنَا وَتَجَاوَزْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

"O Allah, accept from us our Ṣalāt, our fast, our standing, our bowing, our prostration, our submissiveness and our gesture of humility; and perfect the short comings of our acts of piety and forgo our evil doings; and end our lives with those who are righteous."

The Merits of Ṣalātut TarāwiH: صَلَاةُ التَّرَاوِيْحِ

It is reported of the prophet as having said: "Whoever wakefully performs supererogatory Ṣalāts during the nights of the month of Ramaḍān seeking reward hopefully Allah will forgive his previous sins." It is reported of Ali (may Allah be pleased with him) as having reported of the prophet as having said: "Around الْعَرْشُ the 'Arsh (Canopy of Allah) there is a position called حَظِيْرَةُ الْقُدُسِ 'Hadzīratul Quds' (the Enclosure of Sanctity) where from innumerable angels adore Allah uninterruptedly. During the nights of Ramaḍān with permission from Allah, they come to Earth for saying Ṣalāt with the sons of Adam. Therefore, whoever touches or is touched by their body he will attain prosperity and he will never be unfortunate." When 'Umar (May Allah be pleased with him) heard this report from 'Ali (R.A.) he said we deserved this more and gathered the people and led the Ṣalāt.

Rules pertaining to the Ṣalātut TarāwiH:

This is a sunnah Ṣalāt (supererogatory). To perform this Ṣalāt twenty rak'ats with ten salāms in congregation is a sunnah. If there is no congregation, to perform it separately is a sunnah. In every rak'at of this Ṣalāt to recite a Sūrah or verses of the Holy Qur'ān after the Sūrah Al-FātiHah is also a sunnah. To recite the Qur'ān from the beginning to the end according to the order and complete it in the Ṣalātut TarāwiH in the month of Ramaḍān is a commendable act. After every salām in the Ṣalāt, to recite the "Kalimah Ṭayyibah" and to say Ṣalawāt, and after every two salāms to say the Taraḍḍi specifically on every one of the four Khulafā'ur Rāshidun الْخُلَفَاءُ الرَّاشِدُوْنَ ('AbubakR, 'Umar, 'Uthmān and 'Ali) are good customs. It is commendable to supplicate for Divine Grace in the first ten days' Ṣalātut TarāwiH, to ask for Forgiveness for the middle ten days and to seek for liberation from the bondage of Hell Fire for the last ten days.

The Performance of Ṣalātut TarāwiH صَلَاةُ التَّرَاوِيْحِ

On the Mu'adhdhin's call:

اَلصَّلَاةُ جَامِعَةٌ رَحِمَكُمُ اللهُ

'Aṣṣalātu Jāmi'ah RaHimakumullāh

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَسُوْلُ اللهِ

('Allāhumma ṣalli 'alā MuHammadin wa 'alā 'āli MuHammad. Lā 'ilāha 'illallāhu MuHammaduR Rasūlullāh)

Then the Ṣalāt should be performed as all other sunnah Ṣalāts. The normal way of doing the Ṣalāt is two rak'ahs by two rak'ahs. ending every two rak'ah by saying salām. After the 1st, 3rd, 5th, 7th and 9th slams one has to say, whether he performs

his Salat alone or in congregation:

صَلَّى اللهُ عَلَيْكَ يَارَسُوْلَ اللهِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ لَا إِلٰهَ إِلَّااللهُ مُحَمَّدٌ رَسُوْلُ اللهِ

(Ṣallallāhu 'alayka ya Rasūlallāh. 'Allāhumma ṣalli wa sallim 'alayhi. Lā 'ilāha 'illallāhu MuHammadur Rasūlullah).

After the 2nd, 4th, 6th, and 8th salāms the mu'adhdhin will say:

صَلُّوْا عَلَى النَّبِيِّ الْمُصْطَفٰى مُحَمَّدٍ وَآلِهِ

(Ṣallu 'alan nabiyyil musṭafā MuHammadin wa 'ālihi), and then the congregation will follow him, saying:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى آلِ سَيِّدِنَا مُحَمَّدٍ

('Allāhumma ṣalli 'alā sayyidinā MuHammadin wa 'alā 'āli sayyidinā MuHammad). Then the mu'adhdhin will say after the 2nd salām:

خَلِيْفَةُ رَسُوْلِ اللهِ بِالتَّحْقِيْقِ خَيْرُ الْبَشَرِ بَعْدَ الْأَنْبِيَاءِ بِالتَّصْدِيْقِ أَمِيْرُ الْمُؤْمِنِيْنَ

وَإِمَامُ الْمُتَّقِيْنَ سَيِّدُنَا أَبُوْبَكْرٍ الصِّدِّيْقُ

(Khalīfatu Rasūlillāhi bittaHqīq khayrul bashari ba'dal 'anbiyā'i bittaṣdīq 'amīRul mu'minīna wa 'imāmul muttaqīna sayyidunā 'abū bakrinis ṣiddīq)

And the congregation will say:

رَضِيَ اللهُ عَنْهُ - صَلَّى اللهُ عَلَيْكَ يَارَسُوْلَ اللهِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

لَا إِلٰهَ إِلَّااللهُ مُحَمَّدٌ رَسُوْلُ اللهِ

(Raḍiyallāhu 'anhu Ṣallallāhu 'alayka yā Rasūlallāh 'Allāhumma ṣalli wa sallim 'alayhi Lā 'ilāha 'illallāhu MuHammadur Rasūlullāh).

After the 4th salam the Mu'adhdhin will say:

رَئِيْسُ الْأَصْحَابِ مُزَيِّنُ الْمَسْجِدِ وَالْمِنْبَرِ وَالْمِحْرَابِ أَمِيْرُ الْمُؤْمِنِيْنَ وَإِمَامُ

الْأَعْدَلِيْنَ سَيِّدُنَا عُمَرُ ابْنُ الْخَطَّابِ

(Ra'īsul 'aṣHāb muzayyinul masjidi wal mimbari wal miHRāb 'amīRul mu'minīna wa 'imāmul 'a'dalīna sayyidunā 'UmaRubnul Khaṭṭāb).

And the congregation will then say the TaRaḍḍiy, the ṣalāt and salām and the

Kalimah Ṭayyibah as in the second salām.

After the 6th salām, the Mu'adhdhin will say:

جَامِعُ الْقُرْآنِ كَامِلُ الْحَيَاءِ وَالْإِيْمَانِ أَمِيْرُ الْمُؤْمِنِيْنَ وَإِمَامُ الْمُتَوَرِّعِيْنَ

سَيِّدُنَا عُثْمَانُ ابْنُ عَفَّانِ

(Jāmi'ul Qur'ān kāmilul Hayā'i wal 'īmān 'amīRul mu'minīna wa 'imāmul mutawarri'īna sayyidunā 'uthmānubnu 'affān).

And the congregation will then say the TaRaḍḍiy, the ṣalāt and salām and the Kalimah Ṭayyibah as in the second and fourth salāms.

After the 8th salām the Mu'adhdhin will say:

أَسَدُ اللهِ الْغَالِبُ مَظْهَرُ الْعَجَائِبِ وَالْغَرَائِبِ أَمِيْرُ الْمُؤْمِنِيْنَ وَإِمَامُ

الْأَشْجَعِيْنَ سَيِّدُنَا عَلِيُّ ابْنُ أَبِيْ طَالِبٍ

(Asadullāhil ghālib madzharul 'ajā'ibi wal ghaRā'ib 'amīRul mu'minīna wa 'imāmul 'ashja'īna sayyidunā 'aliyyubnu 'abī ṭālib).

And the congrtegation will then say the TaRaḍḍiy, the ṣalāt and salām and the Kalimah Ṭayyibah as in the second, fourth and sixth salāms.

From the 16th of Ramaḍān until the end of the month, at the beginning and after every salām of the Ṣalātut TaRāwīH, in between the ṣalāt and Kalimah Ṭayyibah the following du'ā' has to be recited:

اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا يَاكَرِيْمُ يَارَحِيْمُ يَااللهُ فَضْلًا

مِنَ اللهِ وَنِعْمَةً وَمَغْفِرَةً وَرَحْمَةً وَعَافِيَةً وَسَلَامَةً وَنَسْتَغْفِرُ اللهَ

وَنَسْأَلُكَ الْجَنَّةَ وَنَعُوْذُ بِكَ مِنَ النَّارِ

('Allāhumma 'innaka 'afuwwun tuHibbul 'afwa fa'fu 'annā yā karīm yā RaHīm yā 'Allāh. Faḍlām minallāhi wa ni'mah wa maghfiratan wa RaHmah wa 'āfiytan wa salāmah wa nastaghfirullāha wa nas'alukal jannah wa na'ūdhu bika minannāR).

O Allah, Thou art the Most Forgiving and Thou lovest forgiving, therefore, do forgive our sins. O Beneficent O Merciful O Allah (We seek) from Allah the grace, the bounty, the forgiveness, the mercy, the health and the safety. And we seek O Allah Thy protection and we ask of Thee the Heaven and seek Thy refuge from the Hell.

After completing the TarāwīH Prayer, the following Du'ā' (supplication) is usually recited:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ اَللّٰهُمَّ اجْعَلْنَا بِالْإِيْمَانِ كَامِلِيْنَ
وَلِفَرَائِضِكَ مُؤَدِّيْنَ وَلِلصَّلَاةِ حَافِظِيْنَ وَلِلزَّكٰوةِ فَاعِلِيْنَ وَلِمَا عِنْدَكَ
طَالِبِيْنَ وَلِعَفْوِكَ رَاجِيْنَ وَبِالْهُدٰى مُتَمَسِّكِيْنَ وَعَنِ اللَّغْوِ مُعْرِضِيْنَ وَفِي الدُّنْيَا
زَاهِدِيْنَ وَفِي الْاٰخِرَةِ رَاغِبِيْنَ وَفِي الْقَضَاءِ رَاضِيْنَ وَلِلنَّعْمَاءِ شَاكِرِيْنَ
وَعَلَى الْبَلَاءِ صَابِرِيْنَ وَتَحْتَ لِوَاءِ حَبِيْبِكَ وَنَبِيِّكَ وَصَفِيِّكَ وَرَسُوْلِكَ مُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقِيَامَةِ لَائِذِيْنَ وَإِلَى الْحَوْضِ وَارِدِيْنَ وَمِنْ
سُنْدُسٍ وَاِسْتَبْرَقٍ مُتَلَبِّسِيْنَ وَمِنْ حُوْرٍ عِيْنٍ مُتَزَوِّجِيْنَ وَمِنْ طَعَامِ الْجَنَّةِ
اٰكِلِيْنَ وَمِنْ لَبَنٍ وَعَسَلٍ مُصَفًّى شَارِبِيْنَ بِأَكْوَابٍ وَأَبَارِيْقَ وَكَأْسٍ
مِنْ مَعِيْنٍ مَعَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ
وَالصَّالِحِيْنَ اَللّٰهُمَّ اجْعَلْنَا فِيْ هٰذَا الشَّهْرِ الشَّرِيْفِ مِنَ السُّعَدَاءِ الْمَقْبُوْلِيْنَ
وَلَا تَجْعَلْنَا يَا اَللّٰهُ يَا اَللّٰهُ مِنَ الْأَشْقِيَاءِ الْمَطْرُوْدِيْنَ اَللّٰهُمَّ وَإِنَّ لَكَ فِيْ كُلِّ
لَيْلَةٍ مِنْ لَيَالِيْ شَهْرِ رَمَضَانَ عُتَقَاءَ وَطُلَقَاءَ وَأُمَنَاءَ وَخُلَصَاءَ فَاجْعَلْنَا يَا إِلٰهَنَا
مِنْ عُتَقَائِكَ وَطُلَقَائِكَ وَأُمَنَائِكَ وَخُلَصَائِكَ مِنَ النَّارِ وَصَلَّى اللّٰهُ وَسَلَّمَ عَلٰى
خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَاٰلِهِ وَصَحْبِهِ أَجْمَعِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

'Allāhumma ṣalli 'alā MuHaṃmadin wa 'alā 'āli MuHammad. 'Allāhummaj 'alnā bil 'īmāni kamilīn. Wali faRā'iḍika mu'addīn. Waliṣṣalāti Hāfidzīn. Wa lizzakāti fā'ilīn. Walimā 'indaka ṭālibīn. Wali 'afwika Rājīn. Wabil hudā mutamassikīn. Wa 'anil-laghwi mu'riḍīn. Wa fiddunyā zāhidīn. Wafil 'ākhiRati Rāghibīn. Wa fil qaḍā'i Rāḍīn. Wa linna'mā'i shākirīn. Wa 'alal balā'i ṣābirīn. Wa taHta liwā'i Habībika wa nabiyyika wa ṣafiyyika wa Rasūlika MuHammadin ṣallallāhu 'alayhi wa sallama yawmal qiyāmati la'idhīn. Wa 'ilal Hawḍil wāridīn. Wa min sundusin wa 'istabRaqim mutalabbisīn. Wa min Hurin 'inim mutazawwijīn. Wa min ṭa'āmil jannati 'ākilīn. Wa min labanin wa 'asalim muṣaffa shāribīn. Bi 'akwābin wa 'abārīqa wa ka'sim mim ma'īn. Ma'alladhīna an'amta 'alayhim minannabiyyina waṣṣiddīqina wash-shuhādā'i waṣ-ṣāliHīn. 'Allahummaj 'alnā fi hadhāsh shahrish-sharīfi minas-su'adā'il maqbūlīn. Wa lā taj'alnā yā 'Allāh yā 'Allāh minal 'ashqiyā'il maṭRūdīn. 'Allāhumma wa 'inna laka fi kulli laylatim min layālī shahri Ramaḍāna 'utaqa'a wa ṭulaqā'a wa 'umanā'a wa khulaṣā'. Faj 'alnā yā 'ilāhanā min 'utaqā'ika wa ṭulaqā'ika wa 'umanā'ika wa khulaṣā'ika minan-nāR. Wa ṣallallāhu wa sallama 'alā khayri khalqihī sayyidinā MuHammadin wa 'ālihī wa ṣaHbihī 'ajma'īn. Wal Hamdu lillāhi Rabbil 'ālamīn.

Translation

"O Allah, shower Thy Grace on MuHammad and on the kinsfolk of MuHammad. O Allah make us perfect in our belief, make us carry out the religious obligations, make us carry out the Salats regularly, make us give away our charity tax (Zakat), make us seek for whatever is with Thee (of rewards), make us long for Thy Forgiveness, make us hold fast to the righteous path, make us turn away from vanities, make us abstemious of the mundane life, make us long for the life of the Hereafter, make us be pleased with Thy decrees, make us grateful for Thy bounties, make us bear patiently Thy tests and trials make us take refuge under the banner of Thy beloved prophet, Thy chosen messenger, MuHammad (on whom be Allah's Grace and Peace), on the Day of Judgement, make us approach the tank of the prophet (Hawd-el-Kawthar) and make us be adorned with clothings out of silk-brocade and embroidered-silk, make us enjoy the company of the fair black-eyed mates, make us eat out of the dishes of the Heaven make us drink of the pure milk, honey and goblets, beakers and cups filled with water from clear flowing fountains in the company of those on whom Thou hast showered Thy bounties, from amongst the prophets, the truthful ones, the martyres and the righteous. O Allah, make us in this noble month, of those who succeeded and were accepted and make us not of those who were unsuccessful and were driven away. O Allah, whereas, Thou hast in every night of the nights of the month of Ramadan, a number of Thy servants liberated, freed and protected from the Hell fire, therefore, do make us, O Allah, of those whom Thou hast liberated, freed and protected, from the Hell fire. Shower Thy Mercy and Peace on Thy best creation, our leader MuHammad and all his kinsfolk and companions. All praise be to Allah, the sustainer of all the worlds."

Particulars of Ṣalātul Ḍuḥā: صَلَاةُ الضُّحٰى

(Time: from 20 minutes after sunrise till noon, the best time being about 3 hours 20 minutes after the sunrise).

This is a sunnah Ṣalāt. It's maximum is eight rak'at and minimum is two rak'ah. This should be performed in even number of rak'ats with a salām after every two rak'at. To perform it in a masjid is appreciable.

Ṣalāt of Greetings: (Ṣalātu TaHiyyatil Masjid): صَلَاةُ تَحِيَّةِ الْمَسْجِدِ

To perform at least two rak'ah of Ṣalāt on entering a masjid (as a presentation) before sitting is a sunnah. If one sits forgetfully, unknowingly or for the purpose of drinking water etc. it can still be performed. To perform any Obligatory or sunnah Ṣalāt with its intention together with the intention of presentation will suffice for the sunnah of TaHiyyatul Masjid if it is performed on entering the Masjid and before sitting.

Ṣalātul 'IstikhāRah صَلَاةُ الْإِسْتِخَارَةِ

Ṣalāt for seeking good turnout or result

When starting a business or travel, building a house, occupying a new residence,

doing a marriage, etc. or when boarding a ship or boat, or before a person having first consummation of marriage or on going to a place where one has never been or on going to a place where the whole population is of infidels it is sunnah to perform two Rak'ats of Ṣalātul 'Istikhārah.

Ṣalātul 'Awwābīn (Ṣalāt of Repenters): صَلَاةُ الْأَوَّابِيْنَ

It is sunnah to perform a minimum of two rak'ah to a maximum of twenty rak'ats Ṣalāt in between Ṣalātul Maghrib and Ṣalātul 'Ishā'.

Ṣalātut TasbīH (Ṣalāt of Glorification): صَلَاةُ التَّسْبِيْحِ

To perform this Ṣalāt once in a day, or once in a week or once in a month or once in a year or once in a life time is a sunnah. Its four Rak'ats can either be performed two by two with two salams or all the four rak'ats together with one salām. To do two by two is better.

In every Rak'ah of this Ṣalāt one has to say: "SubHānallāhi wal Hamdu lillāhi wa lā 'ilāha 'illallāhuwallāhu 'akbar", seventy five times:after the Qirā'ah fifteen times, in the standing posture and in the Rukū' (Bowing posture), 'I'tidāl(standing posture after returning from Rukū'), in the two sujūds (prostrations), in the Julūs (sitting) in between the two sujūds and in the 'IstirāHah sitting posture, ten times each. It is also permissible to say the TasbiH fifteen times before Qirāah and ten times after Qirāah thus substituting the ten times in the 'IstirāHah posture.

The First Way

In the Qiyām after Qirā'ah	15 times
In the Rukū'	10 "
In the 'I'tidāl	10 "
In the 1st Sujūd	10 "
In the sitting between sujūds	10 "
In the 2nd Sujūd	10 "
In the 'IstiRāHah after the 2nd Sujūd	10 "

(Irrespective of whether it is of the first Rak'ah or of the second or third Rak'ah or in the Tawarruk of the final Rak'ah before reciting Tashahhud)

The Second Way

In the Qiyām before Qirā'ah	15 times
In the Qiyām after Qirā'ah	10 "
In the Rukū'	10 "
In the 'I'tidāl	10 "
In the 1st Sujūd	10 "
In the sitting between sujūds	10 "
In the 2nd Sujūd	10 "

Ṣalātut Tahajjud صَلَاةُ التَّهَجُّدِ **(Ṣalāt after waking-up from sleep in the night):**

To perform from a minimum of two rak'ats to an unlimited number of rak'ats in the night after waking up from sleep is sunnah. Some authorities have limited it to twelve rak'ats.

The Two Festival Ṣalāts صَلَاةُ الْعِيْدَيْنِ **(Ṣalāt for 'Īdul Fitr and 'Īdul AdHā):**

These are the two sunnah Ṣalāts in which congregation is enacted. In this Ṣalāt, in the first rak'ah , after doing the takbiratul IHrām and reciting the Du'ā'ul 'IstiftāH and before reciting the Ta'awwudh for Sūratul FātiHah , one has to say seven Takbirs raising both hands upto one's shoulders with each takbir and in the second rak'ah five takbirs also before reciting the Sūrah Al-FātiHah. Other than these extra takbirs one has to do the remaining Ṣalāt as usual, and in between the extra takbirs one has to recite the Kalimah Tamjid كَلِمَةُ التَّمْجِيْدِ

It is a sunnah to give two sermons after the Ṣalāt (unlike the Friday sermons which are done before the Ṣalāt). It is a sunnah to start the first sermon with nine takbirs and the second one with seven takbirs. The time for these two Festival Ṣalāts is from the sunrise upto the sun passing the meridian,however, the best time is the beginning of the DuHā Ṣalāt time.

It is a sunnah to say the Takbir from the sun-set of the previous nights of the two Festival Days ('Īds) until the Imam does the Takbīratul IHrām for the Festival Ṣalāts. It is also a sunnah to say the Takbir from the SubH of the ninth day of Dhil Hijjah until the Ṣalātul 'Asr of the last day of the 'Ayyāmut Tashrīq, after every Ṣalāt, Obligatory or otherwise.

The lovable phraseology of the Takbīr is as follows:

اَللهُ أَكْبَرُ اَللهُ أَكْبَرُ اَللهُ أَكْبَرُ لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ

اَللهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ (٣)

'Allāhu 'akbar 'Allāhu 'akbar 'Allāhu 'akbar. Lā 'ilāha 'illallāhu wallāhu 'akbar. 'Allāhu 'akbaru wa lillāhil Hamd.

It is desirable to increase:

اَللهُ أَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيْلًا

لَا إِلٰهَ إِلَّا اللهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ

الْأَحْزَابَ وَحْدَهُ لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ اَللهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ

'Allāhu 'akbaru kabīraw wal Hamdu lillāhi kathīraw wa subHānallāhi bukrataw wa 'aṣīla. Lā 'ilāha 'illallāhu wa lā na'budu 'illā 'iyyāhu mukhliṣīna lahud din. Wa law karihal kāfirūn. Lā 'ilāha 'illallāhu waHdah. Ṣadaqa wa'dah. Wa naṣaRa 'abdah. Wa 'a'azza jundahu wa hazamal 'aHzāba waHdah. Lā 'ilāha 'illallāhu wallāhu 'akbar. 'Allāhu 'akbaru wa lillāhil Hamd.

(Allah is great. I glorify Him much. I praise Allah much. I sanctify Allah perfectly in the mornings and in the evenings. There is no service-worthy God except Allah and we do not serve any one except Him, following the religion with sincerity even though the infidels displease it. There is no service-worthy God except Allah. He is alone, He kept His promise, He helped His servant, He rendered His army mighty and routed the enemy troops alone. There is no service-worthy God except Allah. Allah is Great Allah is Great and all praise be to Allah).

The Mode of Performance of Ṣalātul 'Īd and its two sermons

Ṣalātul 'Īd, in congregation, is like the Friday Jumu'ah Congregational Ṣalāt, except that the Jumu'ah is Wājib (Obligatory) and Ṣalātul 'Īd is a sunnah salat, and that in the Ṣalātul Jumu'ah the sermons precede the Ṣalāt whereas in the Ṣalātul 'Īd the sermons are given after the Ṣalāt.

As for the performance of Ṣalātul 'Īd, there is no difference between it and anyother two rak'ah salats except the additional Takabirs. In the first rak'ah seven additional Takbirs have to be said after the Du'ā'ul 'IstiftāH (i.e: Wajjahtu) and in the second rak'ah five additional Takbirs have to be said after returning to the standing posture from the Sujūd of the previous rak'ah. In between every two additional Takbirs one has to say: سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ

SubHānallāhi wal Hamdu lillāhi wa lā 'ilāha 'illallāhu wallāhu 'akbar. (meaning) "I purify (my heart for) Allah perfectly and all praise be to Allah. There is no service-worthy God except Allah and Allah is the Greatest"

The Niyyah (Intention) for Ṣalātul 'Īd is: 'Uṣalli ṣalāta 'īdill fiṭri (or 'īdil 'aḍHā) rak'atayni mustaqbilan lil ka'bati ma'muman lillāhi ta'ālā. (I perform my Ṣalātu 'Idil Fiṭr (or 'Idil 'AḍHā) two rak'ahs facing the Ka'bah following this leader, for Allah, the Lofty).

Except for the additional Takbirs in all other respects this salat is like all other usual salats. It is a sunnah act to deliver two sermons (Khutbahs) after the Ṣalāt (if there is a congregation made up of 40 and above mukallafs who could recite the SūRah Al-FātiHah).

The Performance of Ṣalātul 'Id

	TakbīRatut TaHrīm	Du'ā'ul 'Istiftāh	TakbīRatul 'Intiqal	Additional Takbirs	FātiHah	SūRah	Rukū'
1st Rak'ah				7 Takbirs			
2nd Rak'ah				5 Takbirs			

'I'tidāl	Sujūd	'IftiRāshah for 'IstiRāHah	Sujūd	'IftiRāshah for 'IstiRāHah	TawaRRuk for Tashahhud	Salām

Obligatory Acts of the Two Sermons of Ṣalātul 'Īd

The Obligatory acts of these sermons are the same as the Obligatory acts of the sermons of the Ṣalātul Jumu'ah.

Obligatory acts of the two sermons of the Ṣalātul Jumu'ah:

1. To praise Allah. i.e: to say specifically اَلْحَمْدُ لِلّٰهِ 'alHamdu lillāh. (In the case of the Sermon for Ṣalātul 'Īd the Khātib has to substitute Takbir in place of TaHmid).
2. To say Ṣalawāt on the Prophet.
3. To advise the congregation to fear Allah. (These three actions should form part of both the sermons)
4. To supplicate for the believers. (This should form part of the second sermon)
5. To recite at least a verse of the Qur'ān. (This may form part of either the first or the second sermon)

The Requirements for the Validity of the Two Sermons of Ṣalātul Jumu'ah :

*1. The Khātib should stand if he is able to do so.
2. At least the Obligatory parts should be in Arabic language.
3. Both the sermons should take place after the sun passes the Meridian (Zawal). (In the case of 'Id Sermons the time is between sunrise and the time of the sun passing the meridian).

*4. To sit in between the two sermons with a quiescence (Ṭuma'ninah).
5. To make the required number of the congregation hear the sermons.
6. Consecutive occurrence of the sermons.
7. Consecutive occurrence of the sermons and the Ṣalāt.
8. To be free from the Ceremonial Impurities (i.e: Hadath 'akbar and Hadath 'asghaR)
9. To be free from filth.
10. To cover the coverable parts.

Of the above requirements those marked with an asterisk thus * are not considered to be the requirements for the validity of the two sermons of the 'Id and Ecliptic salats. However, listening to the two sermons and making them audible to the congregation, and their Obligatory parts being given in the Arabic language are considered to be the requirements in order to carryout the sunnah.

It is a sunnah act to teach the congregation, in the sermon of the Ṣalātu 'Īdil Fiṭr about the laws of the Zakatul Fiṭr and in that of the 'Īdul 'aḍHā about the laws of 'UḍHiyyah (Sacrifice). It is a sunnah to command people, in the sermons of the two Ecliptic Ṣalāts to do the Tawbah from sins, to do charitable acts like charity, freeing of slaves etc.

صَلَاةُ الْإِسْتِسْقَاءِ

Ṣalātul 'Istisqā' (Ṣalāt seeking for rain or removal of scarcity of water)

If in a place there is no rain or there is a scarcity of water, the King or the Governmental authority should order the people to observe a three-day fasting and on the fourth day while they are still fasting, wearing humble attires and with humility and piety and reciting 'Istighfar اَلْإِسْتِغْفَارُ as many times as possible, should take all of them including young children (who might not have sinned), good people, and the cattle,to an open field and perform two rak'ah of sunnah Ṣalāt in congregation and seek Allah for rain. After performing the Ṣalāt they should be given two sermons like the sermons of the Festivals but with 'Istighfars in place of Takbirs.

صَلَاةُ الْقَضَاءِ

Elucidation of Qaḍā' (fulfilling the delayed or missed) Ṣalāts:

If an Obligatory Ṣalāt is delayed or missed without due cause, to do its Qaḍā' without further delay is wājib (Obligatory). If the Obligatory Ṣalāt is delayed because of reasons such as sleep then to do it immediately thereafter is a sunnah. If many Obligatory Ṣalāts are delayed or missed together, to do the Qaḍā' in their order is a sunnah. If the Ṣalāt of the present time is about to be delayed it is Obligatory to do it immediately. Those who have to perform Qaḍā' Ṣalāts should make use of all their time in performing the Qaḍā' Ṣalāts until those are completed excepting the time of earning their livelihood, sleep, eating, drinking, relieving bowels and cleansing, since it is Obligatory on them to do so. Therefore, in such a condition to waste one's time, to do collective Obligatory acts, sunnah Ṣalāts, dhikrs, saying salawat, reciting the Qur'ān etc. are prohibited (Harām).

صَلَاةُ الْمُسَافِرِيْنَ

Ṣalāts of Travellers (Ṣalātul Musāfirīn)

Persons making a journey or a voyage for any religiously (Islamically) legitimate purpose are entitled to shorten all their daily Obligatory Ṣalāts which comprise of four rak'ats (Dzuhar, 'Asr and Ṣalātul 'Ishā') whether it is done timely (Adā') or delayed (Qaḍā') within the journey, to two rak'ats if such a journey or voyage were to take them to a particular destination which is at a distance of two full days' camel ride at an average pace (i.e. approximately 144,000 yards or 81 miles, 6 fur longs and 120 yards or 131 kilometers and 670 meters). Such a person is further permitted to say the Dzuhar and 'Asr Ṣalāts, then the Maghrib and 'Ishā' Ṣalāts together either by doing early the latter Ṣalāt in the time of the earlier Ṣalāt or by delaying the earlier Ṣalāt upto the time of the latter Ṣalāt. The first aspect of saying two Ṣalāts together is called جَمْعُ التَّقْدِيْمِ Jam'ut Taqdīm and the second aspect of performing two Ṣalāts together is called جَمْعُ التَّأْخِيْرِ Jam'ut Ta'khir

صَلَاةُ الْقَصْرِ

The seven conditions of Qaṣr Ṣalāt (shortened Ṣalāt):

1) To travel for one full day (day and night) for a religiously legitimate purpose.
2) Not to follow in his Ṣalāt anyone who performs (full) Ṣalāt.
3) Not to follow in his Ṣalāt anyone of whom there is doubt as to whether he is a traveller or otherwise.
4) To include the intention of Qaṣr with the first intention of the Ṣalāt in the first Takbir.
5) Not to waver in the intention of Qaṣr until the Ṣalāt is completed.
6) Lasting of travel from the beginning till the end of the Ṣalāt.
7) Knowledge of the legality of Qaṣr Ṣalāt.

The four conditions of Jam'u Taqdīm Ṣalāt:

1) To say the first Ṣalāt first and then the second.
2) To intend performing the two Ṣalāts together in the intention of the first Ṣalāt.
3) To do the two Ṣalāts consecutively without interruption.
4) Lasting of travel at least until the first Takbir of the second Ṣalāt.

The two conditions (specific) of the Jam'u Ta'khīr Ṣalāt:

1) To do the intention of Jam'u Takhir while still the time for performing at least one rak'at of Ṣalāt, from the time of the first Ṣalāt, remains.
2) Lasting of travel until the completion of the second Ṣalāt.

The Merits of the Friday Congregational Ṣalāt صَلَاةُ الْجُمُعَةِ **(Ṣalātul Jumu'ah):**

Allah the Almighty orders us in the Holy Qur'ān in the following terms: "O ye who believer! When the call is proclaimed to Ṣalāt on Friday (The Day of Assembly),

hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew." (C.62 A.9) It is reported of the prophet as having said that "Whoever takes a bath like the bath of Major Ceremonial cleansing on Friday and goes to the (Friday) Congregation in the first hour in the morning, he will be rewarded with the reward of one who sacrifices a camel, if he goes in the second hour the reward of the sacrifice of an ox, if he goes in the third hour the reward of the sacrifice of a goat, if he goes in the fourth hour the reward of the sacrifice of a fowl cock or hen and if he goes in the fifth hour the reward of the sacrifice of an egg, and when the Imam arrives the Angels would fold their registers and would not register anymore rewards and will be listening to the sermon." It is again reported of the prophet as having said: "Friday is more important a day than the two festival days and all other days. It is Obligatory on all Muslims to perform the congregational Ṣalāt of that day except females, slaves, children and the ailing. Whoever forsakes it without due cause there is no progress in his matters. He will not benefit from his pilgrimage, from his charity, from his Ṣalāt, and Allah will not grant him my Shafa'ah (intercession), and Allah will not accept his pious acts." He is also reported to have said that: "Friday congregation is the pilgrimage of the needy and the festival of the poor."

The conditions legalizing the institution of Friday Congregation on a person:

1) To be a Muslim.
2) To have attained adolescence.
3) To be Mentally sound.
4) To be a male.
5) To be a free man (not a salve).
6) To be free from illness and the like.
7) To be resident in the town or village (locality) (where there is a congregational masjid).

The requirements of Friday Congregation:

1) The congregation to be held within the four bounds of a village or town.
2) The time of Ṣalātudz Dzuhar should last until the Friday congregational Ṣalāt is completed.
3) There should not be more than one congregation in a town or village without any pressing need.
4) Assembling of at least forty persons who know to recite the Sūrah al-FātiHah correctly without any mistake (Because without the Sūrah al-FātiHah or any part thereof, no Ṣalāt is valid).
5) At least the whole of the first Rak'ah should be done with congregation in order that one's Ṣalāt could be counted as (Jumu'ah) Friday congregational Ṣalāt. However, if one joins the congregation late and is only able to join it after the ruku' of the second Rak'ah he should complete four rak'ats with that intention.
6) To say the congregational Ṣalāt after two sermons. (The fulfillment of these requirements is vital for the validity of the Ṣalātul Jumu'ah (Friday Congregational Ṣalāt).

The requirements of the two sermons:

1) At least the Obligatory parts of the sermons should be heard by the members of the congregation not less than forty including the Imam or Khatib.
2) To recite in the Arabic language at least the Obligatory parts thereof.
3) The Khatib should stand and deliver the sermons if he is able to stand on his feet.
4) To be free from the Major and Minor Ceremonial Impurities
5) To cover the essentially coverable parts of the body.
6) To sit for some time in between the two sermons
7) To deliver each of the sermons consecutively without interruption.

The Obligatory parts in the two sermons:

1) To say اَلْحَمْدُ لِلّٰهِ "AlHamdulillah"
2) To say ṣalawāt on the Prophet.
3) To advise those present to fear Allah (These three Obligations are common to both the sermons.)
4) To recite in either of the two sermons at least one verse from the Qur'ān with elucidation of its meaning.
5) To supplicate Allah for the believers in the second sermon.

The Sunnah parts in the two sermons:

1) To deliver the sermons on a pulpit (Mimbar).
2) Khātib to say salām to the congregation while entering the masjid, while about to ascend the pulpit and on ascending the pulpit facing the congregation.
3) When the last 'Adhān is being called in the interior of the masjid, to sit on the Mimbar facing the congregation,
4) Sermon to be moderate in length, comprehensible and informative.
5) To take in the left hand a sword or spear or staff as a support.
6) To pray for the wives of the prophet, his relatives, his companions, the Tabi's (followers), the first four Khalifas (known as Khulafā'ur Rāshidūn) and the 'Imāms by invoking Allah's pleasure, His Mercy and His forgiveness upon them in the second sermon.
7) To go to the مِحْرَابٌ MiHrāb immediately after finishing the خُطْبَةٌ Khutbah and before the مُؤَذِّنٌ Mu'adhdhin finishes the إِقَامَةٌ 'Iqāmah. (These sunnah acts are for the 'Imām or Khātib who delivers the sermons).
See picture 14 in Performance of Ṣalāts in Pictures for the Mimbar and MiHrāb.

Acts which are Makrūh in the two sermons:

1) To turn and look towards any direction other than facing the congregation.
2) To point any sign with the finger.
3) While ascending the pulpit to knock against its steps with the staff or spear or sword which he is holding while delivering the sermon.
4) To recite any Du'ā' immediately after ascending the pulpit and before sitting on it.
5) While ascending the steps of the pulpit to wait in each step and to say any prayer (supplication).
6) To deliver the second sermon more hurriedly.
7) To praise the Sulṭans or rulers excessively.

Elucidation of Duties in connection with a Muslim's Death:

It is a collective Obligation فَرضِ كِفَايَةٍ (Farḍ Kifāyah) on the Muslim community of any place to bathe the janāzah (dead body), then to cover it in the prescribed manner, then to perform the Ṣalātul Janāzah and then to bury it. This Obligation is addressed to the responsible Muslims (according to Islamic Law a man is considered to be responsible when he attains his adolescence and is mentally sound). However, if all the four obligations are carried out by a discreet child the obligation on those responsible Muslims will drop.

The Obligatory Acts of صَلَاةُ الْجَنَازَةِ Ṣalātul Janāzah:

1) To intend.
2) To say four takbirs including the takbiratul IHrām.
3) To stand (those who are able to stand).
4) To recite the Sūrah al-FātiHah, after the first takbir.
5) To recite ṣalawāt after the second takbir.
6) To pray for the deceased for his or her salvation in the Hereafter, after the third takbir.
7) To say salām after the fourth takbir.

The Sunnah Acts of Ṣalātul Janāzah:

1) To raise both hands while saying the takbirs.
2) To say the Janāzah Ṣalāt silently. There is no du'āul IstiftāH.
3) To recite Ta'awwudh before reciting the Sūrah al-FātiHah.
4) To add salām on the prophet with the ṣalawāt after the second takbir. The text of the ṣalawāt is as hereunder:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَا إِبْرَاهِيْمَ
وَعَلٰى اٰلِ سَيِّدِنَا إِبْرَاهِيْمَ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ نِ النَّبِيِّ الْأُمِّيِّ وَعَلٰى اٰلِ سَيِّدِنَا
مُحَمَّدٍ وَّأَزْوَاجِهٖ وَذُرِّيَّاتِهٖ كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا إِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا
إِبْرَاهِيْمَ فِى الْعٰلَمِيْنَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ اَللّٰهُمَّ
اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ

5) To recite the prescribed du'ā' seeking the forgiveness of Allah for the deceased.

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا
وَأُنْثَانَا اَللّٰهُمَّ مَنْ أَحْيَيْتَهٗ مِنَّا فَأَحْيِهٖ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا
فَتَوَفَّهٗ عَلَى الْإِيْمَانِ اَللّٰهُمَّ اغْفِرْ لَهٗ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهٖ وَأَكْرِمْ نُزُلَهٗ وَوَسِّعْ
مُدْخَلَهٗ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهٖ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ
الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهٖ وَأَهْلًا خَيْرًا مِّنْ أَهْلِهٖ
وَزَوْجًا خَيْرًا مِّنْ زَوْجِهٖ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَتِهٖ
وَمِنْ عَذَابِ النَّارِ

Translation

O Allah, forgive the sins of all of us, those alive those dead, those present, those absent, the young, the old, the male and the female. O Allah whoever Thou hast enlivened amongst us make him live an Islamic life and whoever Thou hast caused to die make him die with belief. O Allah, forgive his sins, shower Thy mercy on him, make him healthy, make his abode a respectable one, make his place of entrance a spacious one, bathe him with water, ice and snow, purify him form crimes as even the white cloth is purified from dirts, substitute for him a house better than his, a family better than his, a mate better than his and enter him in the Heaven and protect him from the chastisement of the Qabr and its trails and from the chastisement of the Hell.

It is advisable to say the following du'ā' after the third Takbir:

اللَّهُمَّ هٰذَا عَبْدُكَ وَابْنُ عَبْدَيْكَ خَرَجَ مِنْ رَوْحِ الدُّنْيَا وَسَعَتِهَا وَمَحْبُوبُهُ وَأَحِبَّاؤُهُ
فِيهَا إِلَى ظُلْمَةِ الْقَبْرِ وَمَا هُوَ لَاقِيهِ كَانَ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ
لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ مِنَّا اللَّهُمَّ إِنَّهُ نَزَلَ بِكَ وَأَنْتَ
خَيْرُ مَنْزُولٍ بِهِ وَأَصْبَحَ فَقِيرًا إِلَى رَحْمَتِكَ وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ وَقَدْ جِئْنَاكَ
رَاغِبِينَ إِلَيْكَ شُفَعَاءَ لَهُ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ
مُسِيئًا فَتَجَاوَزْ عَنْهُ وَلَقِّهِ بِرَحْمَتِكَ رِضَاكَ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَهُ وَافْسَحْ
لَهُ فِي قَبْرِهِ وَجَافِ الْأَرْضَ عَنْ جَنْبَيْهِ وَلَقِّهِ بِرَحْمَتِكَ الْأَمْنَ مِنْ عَذَابِكَ
حَتَّى تَبْعَثَهُ آمِنًا إِلَى جَنَّتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

'Allāhumma hādhā 'abduka wabnu 'abdayka kharaja min raw-Hiddunyā wa sa'atihā wa maHbūbuhū wa 'aHibbā'uhū fīhā 'ilā dzulmatil qabri wamāhuwa lāqīhi kāna yashhadu 'an lā 'ilāha 'illā 'anta waHdaka lāsharīka laka wa 'anna MuHammadan 'abduka wa rasūluka wa 'anta 'a'lamu bihī minnā. 'Allāhumma 'innahū nazalabika wa'anta khayru manzūlin bihī wa 'aṣbaHa faqīran 'ilā raHmatika wa 'anta ghaniyyun'an 'adhābihī wa qad ji'nāka rāghibīna 'ilayka shuf'ā'a lahū Allāhumma 'inkāna muHsinan fazid fī 'iHsānihī wa 'inkāna musī'an fatajāwaz 'anhu walaqqihi biRaHmatika riḍāka wa qihī fitnatal qabri wa'adhābahu wafsaHlahū fī qabrihī wa jāfil 'arḍa 'an janbayhi wa laqqihi biRaHamatikal 'amna min 'adhābika Hattā tab'athahu 'āminan 'ila jannatika biraHmatika yā 'arHamaR RāHimīn.

Translation

O Allah, this is Thy servant and the son of Thy two servants. He came out from worldly joys and its vastness, whereas his loved ones and his friends are in it, to the gloom of the Qabr (grave) and towards whatever he is to meet (chastisement or bliss). He was witnessing that there is no service-worthy God except Thee, Thou art alone and there is no partner unto Thee and that MuHammad is Thy servant and messenger. And Thou art most knowing of him than us. O Allah, verily he has arrived at Thee and Thou art the best of those who are arrived at. He has become needy of Thy Mercy and Thou art needless of punishing him, whereas we have come to Thee desirously as his intercessors. O Allah, if he were righteous increase his reward and if he were a sinner forgive his sins. Procure Thy pleasure for him out of Thy Grace and protect him from the trials of the Qabr and its chastisement. Make room for him in his Qabr and render the earth on both of his sides hollow. Procure for him Thy refuge from Thy punishment, by Thy Grace until Thou resurrect him safely to Thy heaven, by Thy Mercy, O the Most Merciful of all those who are merciful."

6) To recite اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ وَاغْفِرْ لَنَا وَلَهُ
"Allāhumma lā taHrimnā ajrahū walā taftinnā ba'dahū waghfir lanā walahū." (O Allah, do not deprive us of the reward of this (action), do not subject us to any trial after this and shower Thy forgiveness on us and him), after the fourth takbir.

Ṣalāt while in Fear or Emergency

(Ṣalātul Khawf صَلَاةُ الْخَوْفِ)

If a battle is religiously permissible and the enemies are in a direction other than that of the Qiblah the leader (Imam) will divide the people (the Muslim forces) into two groups and will say one Rak'ah of the ṣalāt with one group and when he stands up for the second Rak'ah the people who followed him in the first Rak'ah will do their mufāRaqah (separation) and complete the second Rak'ah of their ṣalāt as individuals and whereafter will go to the front facing the enemy. The Imam in the meantime will stand and recite the QiRa'ah longer in expectation of the other group to come and join him in his ṣalāt. When the first group, after their ṣalāt, have taken their positions in the battle front, the other group then will come and say their takbīRatut taHrīm and join the Imam in his second Rak'ah and say their first Rak'ah of that ṣalāt. In this case the Imam will wait for them for the duration of Al-FātiHah and a short additional SūRah. And when the Imam sits for tashahhud they will stand and say their remaining one Rak'ah, whereas the Imam lengthens the tashahhud in order to facilitate their ṣalāt and then he will say the salām with them, thereby ending the ṣalāt.

If the ṣalāt to be said is Ṣalātul Maghrib then the Imam will say two Rak'ahs with the first group and with the second group one Rak'ah. If the ṣalāt is of four Rak'ah the Imam will say two Rak'ahs of the ṣalāt with each group. Even if the Imam divides the people into four groups and says one Rak'ah of ṣalāt with each group the ṣalāt will be valid.

If, however, the enemy is in the direction of the Ka'bah, watching the ṣalāt and looking at the size of their number, the Imam will then cause them to form two or more rows and will do the takbīRatut taHrīm, the Rukū' and the returning therefrom to the standing posture, with all of them. But when he does the sujūd, those in the rows nearer to him will do the sujūd with him whereas those in the farther rows will maintain their standing posture watching over them until the Imam and the nearer rows rise from their prostration. The Imam will lengthen his qiyām posture until those in the farther rows come to their standing posture and then will do the Rukū' and the 'I'tidāl with all of them. But when he does his sujūd the rows which stood watch in the previous Rak'ah will do their sujūd with him whereas the other rows will stand and watch over until they rise from their sujūds to their sitting posture and then will do their own sujūds and all will finish their ṣalāt together as indicated above. It is a sunnah to carry the weapons when performing Ṣalātul Khawf.

If the fear is intense and the fight is on, the Muslims (soldiers) will perform their ṣalāts walking and riding, irrespective of facing the Qiblah or without facing it and irrespective of whether in congregation or as individuals.. In such a case if they are unable to do the Rukū' and sujūd they will merely make signs with their heads, the sign for the sujūd being lower than that for the Rukū'. If, however, it becomes inevitable for them to fight non-stop they will carry on non-stop, without having to re-do (compensate) the ṣalāt. It is not permissible for them to shout while in such ṣalāt.

A Sick Person's Ṣalāt صَلَاةُ الْمَرِيضِ (Ṣalātul Marīd)

It is permissible for a 'disabled' person to say his or her obligatory ṣalāts in the sitting posture instead of the normal standing posture. Here what is meant by 'disability' is one's clearly evident difficulty in standing, or one's fear of becoming ill or worsening the illness as a result of the standing or the rolling of the head while travelling in a ship. In such a case one will sit in whichever way one intends, whereas the sitting posture known as 'iftiRāshah is a sunnah and the sitting posture known as 'iq'a' and to stretch one's leg are undesirable (makrūh). ('Iq'a' means to sit by placing one's buttock on the ground, by standing the two shanks and by placing the two hands on the ground like the sitting of a dog).

In the Rukū' one should at least bow to the extent of making one's forehead to be in line with the ground immediately before one's knees. The perfect way of doing it is to make one's forehead come in line with the point of prostration on the ground. If one is unable to do the Rukū' and sujūd one will do up to the extent possible in bringing one's forehead nearer to the ground. If one is unable to do that, one will do them by doing signs with one's head. If one who says ṣalāt is only unable to sit because of a boil and so on, he will do his qu'ud in the standing posture itself. If one is able to stand whereas one has ophthalmia or any other illness and a reliable physician tells one: "If you say ṣalāt by lying on your nap it is possible to cure your disease", then it is permissible for one to lie on one's nap and say one's ṣalāt. If it is possible for one to do the Rukū' and sujūd in this condition one will do them, if not, one will do them by showing signs by one's head, in which case one's sign for sujud will be lower than that for Rukū'. If, one is unable to do one's salat even by lying down on one's side then one should do one's ṣalāt with one's eye-lids, and even if that is not possible then one should do one's ṣalāt in one's mind. If one is not able to recite the QiRā'ah due to one's stuttering or one's being dumb then one should recite the QiRā'ah in one's mind. The obligation of ṣalāt on anyone will never become non-obligatory on him as long as he is of sound intellect. Therefore, if one becomes unable to maintain the standing posture during ṣalāt one should sit and continue the ṣalāt. One should continue reciting the

Sūrah Al-FātiHah in the sitting posture if one becomes unable to stand while reciting it and if it becomes easier for one to stand up while reciting the FātiHah in the sitting posture one should do so. If such a recovery of one's ability to stand takes place when one is reciting the FātiHah one should abstain from reciting, so that one could stand and continue reciting it in one's standing posture. Therefore, if one continues to recite the FātiHah while one is moving from one's sitting posture to one's standing posture then that recital will not be taken into count. If the recovery is after reciting the FātiHah then one will stand, in order to go to one's Rukū' from the standing posture or while one is in one's Rukū' but before the quiescence therein then one should rise while being in one's Ruku'. However, if one comes to one's upright posture ('I'tidāl) one's salat will become void. But if one's recovery is after one's quiescence in the Rukū' then one should go to one's upright posture (standing) wherefrom one will go down to one's prostration (sujūd). If the recovery comes in one's 'i'tidāl, or if it be after one's quiescence, one will do one's sujūd and will not rise up.

The Manner of Saying Ṣalāt in Congregation as a Masbūq (late comer)

The unit of ṣalāt is known as Rak'ah. Every ṣalāt is made up of such units, with the exception of Ṣalātul Janāzah. The shortest ṣalāt contains a single Rak'ah only. The obligatory ṣalāts contain either two, three or four such units. The break down of the actions contained in every such Rak'ah of every ṣalāt except the ṣalātul Kusufayn (ṣalāt for the two eclipses), irrespective of whether the ṣalāt is obligatory or otherwise, is given hereunder. The manner in which a late-comer (Masbūq) to any of the Congregational ṣalāts has to say his ṣalāt is explained in the following pages.

The number of the Rak'ah	TakbīRatut TaHrīm	Du'ā'ul IstiftāH	Recitation of Al-FātiHah	Additional Sūrah	Rukū' Bowing	I'tidāl Return to perpendicular posture	Sujūd	Julūs	Sujūd	Julūs	Salām
	Qiyām or Perpendicular Posture										
1st Rak'ah	—	—	—	—	⌊ *	—	∠	⌊	∠	C ⌊	In Ṣalātul Witr
IInd Rak'ah			—	—	⌊ *	—	∠	⌊	∠	D ⌊	SubH and Sunnahs
IIIrd Rak'ah			—	A	⌊ *	—	∠	⌊	∠	E ⌊	Ṣalātul Maghrib
IVth Rak'ah			—	B	⌊ *	—	∠	⌊	∠	F ⌊	Dzuhar, 'ASR and 'Ishā' Ṣalāts

The last rak'ah of the Ṣalātul Witr is said as a Single rak'ah ṣalāt and as such its last sitting should be Tawarruk in which the final Tashahhud should be recited. In order that a rak'ah can be counted for him, a Masbūq should join the congregation not latter than the position indicated thus * in any of the Rak'ats, tabulated in the foregoing table.

Note: A. and B. There is no additional Sūrah for Obligatory ṣalāts in their third and fourth Rak'ats. However, if the ṣalāt is a sunnah one comprising of more than two Rak'ats then an additional sūrah should be recited in every one of its rak'ats. C. If this is the final sitting of the last Rak'ah of Witr, then this sitting should be the TawaRRuk sitting, where one will recite the Tashahhud and say Salām, and if not, this is an 'iftirāshah sitting whereafter one will rise up for his second Rak'ah. D. This is a Tawarruk sitting when the ṣalāt is Ṣalātus SubH or any of the Sunnah ṣalāts said in two rak'ats. In all other cases this is an 'iftirāshah sitting in which the first Tashahhud is recited and whereafter the performer of ṣalāt rises to the third Rak'ah of his ṣalāt. E. This sitting is a TawaRRuk sitting only if the ṣalāt is Ṣalātul Maghrib and in all other ṣalāt one should say salām after saying the Tashahhud, being seated in the TawaRRuk posture. F. This sitting is always TawaRRuk which is followed by final Tashahhud and salām.

One who does not catch the stance (Qiyām) of the Imām in a congregational ṣalāt at least for the duration in which one could recite the sūrah Al-FātiHah in a moderate speed is known as a Masbūq (the late-comer in a congregational ṣalāt). And one who does catch the stance of the Imām in such a state in one's ṣalāt is called a Muwāfiq (one who starts the ṣalāt contemporaneous with the Imām).

The Masbūq can be considered to have reached a rak'ah of ṣalāt when he catches the Jama'ah (Congregation) while the Imām is doing his rukū', if he does two things:

1) Doing the Takbīratul IHrām and 2) catching up (certainly) the counted rukū' of the Imām, perfectly, by getting a quiescence in the rukū' before the Imām rises up for his 'I'tidāl. (If in case the Masbūq does not catch the quiescence in the rukū' before the Imām rises up for his 'I'tidāl he will not be considered to have reached the rak'ah).

A Ma'mum (follower) in any congregational ṣalāt will get the merit of the congregation if he joins the ṣalāt in any stage before the Imām completes his first Salām. As for the Jumu'ah one will not get its merit if one joins the ṣalāt while the Imām says his salām therefrom. One will not be considered to have attained the Ṣalātul Jumu'ah if he does not get the opportunity to say at least one rak'ah of the ṣalāt with the Imām. However, if one joins the Ṣalātul Jumu'ah after the Imam finished his second rukū', one will be considered to have attained the merit of the congregation and the validity of one's following inspite of the fact that one does not attain the Ṣalātul Jumu'ah and has, therefore, to complete one's ṣalāt as Ṣalātudz Dzuhar.

If a Masbūq who did not engage himself in a sunnah act, (such as Du'ā'ul 'Istiftah) lingers in order to complete the Sūrah Al-FātiHah and as a result was not able to catch up the Imām except when he (Imam) was in the 'I'tidāl posture, his rak'ah will not be counted.

It is a sunnah, in the first two rak'ats only of any ṣalāt which comprises of three or four rak'ats, to recite the additional verses of the Qur'ān (or the additional chapters from the Qur'ān). It is not a sunnah, except for a Masbūq, to recite the additional verses or chapters in the rak'ats other than the first two of any ṣalāt. A Masbūq who did not chance to recite those additional verses or chapters in the appropriate rak'ats will recite those in his remaining rak'ats of ṣalāt.

If a Masbūq did not chance to recite the additional verses or chapters with the Imām in the first two rak'ats of the ṣalāt (because he joined the congregation only in the rukū' of the second rak'ah of the Imām or after it) he will recite them in his remaining rak'ats of ṣalāt, (i.e.: in the third and fourth rak'ats). One can recite the verses or chapters of the first two rak'ats, if he happens to be a Masbūq, in the third rak'ah of his Ṣalātul Maghrib, together. It is a sunnah for the Masbūq not to rise from the Tashahhud posture except after the two salāms of the Imam. However, if he rises up after the first salām of the Imam it is permissible. But, if one rises up before the Imam says his first salām his ṣalāt will become void, if he rises up without having the intention of separation (Mufāraqah).

If a congregational ṣalāt comprises of only one rak'ah and a Masbūq joins that congregation at any stage before the Imām gets up from his rukū' for the 'I'tidāl, he will be considered to have reached that rak'ah and to have attained the (faḍilah) merit of the congregation. If, however, he joins the congregation at any stage after the rukū' of the Imām he will only be considered to have attained the merit of the congregation and not reached the rak'ah, in which case he will have to say the rak'ah of ṣalāt after the salām of the Imām.

The method of saying a Congregational Ṣalāt which comprises of only one Rak'ah, as a Masbuq, such as the last Rak'ah of the Ṣalātul Witr said in congregation in the month of Ramaḍān:

TakbiRatut TaHrim	Du'a'ul 'Istiftah	SuRah Al-FatiHah	Additional Verses	Ruku'	'I'tidal	Sujud	Julus	Sujud	Julus	Tashahhud	Salam
I	I	I	I	Γ	I	\	L	\	L	L	L

The latest stage in which a Masbuq (A) could join the salat and consider that Rak'ah of salat which he performed with the Imam as a counted rak'ah, is the stage of the Imam's Rukū' in that Rak'ah. If in case a Masbūq(B) joins the congregation in any stage after the Imam begins to rise from his Rukū', he has to follow the Imam in the remaining actions (stages) of the Rak'ah, though those actions or stages will not be taken into

count. However, he will get the merit of the congregation. In such a case the Masbūq (B) should rise up after the salām of the Imām and say the Rak'ah of the ṣalāt himself as is shown here:

		I	I	Γ	I	\	L	\	L	L	L

In such a case the last sitting of the Masbūq (B) should be the TawaRRuk and in the previous Tashahhud sitting with the Imām, the Masbūq (B) should not follow the Imām in the TawaRRuk but should sit in the sitting posture known as 'IftiRāshah.

If a congregational ṣalāt comprises of more than one Rak'ah and a Masbūq joins that congregation at any stage before (not after) the Imam gets up from his Rukū' for his 'I'tidāl in any of the Rak'ats of his ṣalāt, he (Masbūq) will be considered to have reached that Rak'ah and all the subsequent Rak'ats which he (the Masbuq) says in connection with that ṣalāt. However, if the Masbūq joins the congregation at any stage after the Rukū' of the last Rak'ah of the Imām who leads that congregational ṣalāt, he (the Masbūq) will only be considered to have attained the merit of the congregation and will have to say all the Rak'ats of that ṣalāt after the salām of the Imām. Let us show how a Masbūq can join the congregational ṣalāt at its various stages and how he should complete it if the Imām finishes his salat while he the Masbūq has still to say one or more Rak'ats of that ṣalāt:-

The manner of saying a congregational ṣalāt which comprises of two Rak'ats as a Masbūq, such as the Ṣalātus SubH, Ṣalātul Jumu'ah and Ṣalātul 'Īdayn:

I	I	I	I	Γ	I	\	L	\	L		
		I	I	Γ	I	\	L	\	L	L	L

First Rak'ah of the Imam is also the first Rak'ah of the Masbūq (A) who joins the salat before the Imām rises up from the Rukū' in his (Imām's) first Rak'ah. The second Rak'ah of the Imam which besides being the second Rak'ah of Masbūq (A) is also the first Rak'ah of the Masbūq (B) who joins the ṣalāt after the Imām rises up from the Rukū' in his first Rak'ah and of Masbūq (C) who joins at the beginning of the second Rak'ah of the Imām. The dotted line here indicates on the stage in which a Masbuq (D) who had completely missed the first Rak'ah of the Imam and also the beginning of the second Rak'ah, starts saying his ṣalāt.Such a Masbūq if joins the congregation at this stage, and not any latter, this Rak'ah will be counted as his first Rak'ah at the end of which he should sit for the Tashahhud and recite Tashahhud following the Imām but

sitting in the 'IftiRāshah posture instead of the Imām's TawaRRuk, and when the Imām completes saying his salām he (Masbūq (D)) should not follow him in saying salām but should rise up and say the remaining Rak'ah of the ṣalāt with the recital of the additional verse or chapter thus:

		|	|	Γ	|	|\	L	|\	L	L	L

If, however, a Masbūq (E) joins the ṣalāt at any stage after the Imām rises up from his Rukū' in the last Rak'ah of such ṣalāts he will be considered to have attained the merit of the congregation and not to have reached any of the Rak'ats of the ṣalāt. In such cases, the Masbūq (E), after the salām of the Imām, should rise up and say his ṣalāt thus:

		|	|	Γ	|	|\	L	|\	L		
		|	|	Γ	|	|\	L	|\	L	L	L

However, in Ṣalātul Jumu'ah, if a Masbūq gets less than one Rak'ah of ṣalāt with the Imām, he (Masbūq) should say after the salām of the Imām four Rak'ats (as Ṣalātudz Dzuhar, though with the intention of the Jumu'ah).

The manner of saying a congregational salat which comprises of three Rak'ats as a Masbuq, such as Ṣalātul Maghrib:

The first Rak'ah of the Imam is also the first Rak'ah of the Masbuq (A) who joins the ṣalāt before the Imam rises up from the Ruku' in his first Rak'ah.

|	|	|	|	Γ	|	|\	L	|\	L		
		|	|	•Γ	*|	|\	L	|\	L	L	

The second Rak'ah of the Imām which besides being the second Rak'ah of Masbūq (A) is also the first Rak'ah of Masbūq (B) who joins the ṣalāt after the Imām rises up from the Rukū' in his first Rak'ah and of the Masbūq (C) who joins at the beginning of the second Rak'ah of the Imām. The small circle here indicates on the stage in which a Masbuq (D) who had completely missed the first Rak'ah of the Imam and also the beginning of the second Rak'ah, starts to say his ṣalāt. Such a Masbūq if joins the congregation at this stage and not any latter, then this Rak'ah will be counted as his first Rak'ah at the end of which he should sit for the Tashahhud and recite the Tashahhud following the Imām, and when the Imām rises up for his third rak'ah they should all rise up with him. The small star above indicates on the stage in which a Masbuq (E) who had completely missed the first rak'ah of the Imam together with the countable portion of the Imam's second Rak'ah, starts to say his ṣalāt. Such a Masbūq if joins the congregation at this stage, then this Rak'ah will not be counted for him

although he follows the Imām in all the actions including the Tashahhud. The third Rak'ah of the Imām will thus be the third Rak'ah also for Masbūq (A) and second Rak'ah for Masbūqs (B), (C) and (D) and the first Rak'ah for Masbūq (E). This Rak'ah will also be the first Rak'ah for Masbūq (F) who joins the congregation at the beginning of this Rak'ah as well as for a Masbūq (G) who joins the ṣalāt before the Imām rises up from his Rukū' in this Rak'ah. However, this third Rak'ah of the Imam will not be counted as even the first Rak'ah for a Masbūq (H) who joins the ṣalāt at any stage after the Imām begins to rise up from his Rukū' in this Rak'ah. Though this Rak'ah will not be counted for him, he will earn the merit of the congregation and will do all the rak'ats of this ṣalāt as an individual after the Imām says his salām. From what has been said above one must be clear about the following points:

A Masbūq (A) will completely lose the opportunity of reciting the additional verses of the Qur'ān which he missed in the first Rak'ah. Masbūq (B) and (C) will have to recite the additional verses of the Qur'ān which they missed together with the first Rak'ah, in their third Rak'ah for which they will have to rise up after the Imām says his salām. And Masbūq (D) will have to recite the additional verse of the Qur'ān which he missed in the first and second Rak'ats of the Imam, in his third Rak'ah after the salām of the Imām. As for Masbūq (E) he will have to recite the additional verses of the Qur'ān, one in each of the two Rak'ats of ṣalāt which he will have to say, with a Tashahhud in between, after the salām of the Imām. This is because he missed the first Rak'ah and the countable portion of the second Rak'ah of the Imām's ṣalāt (Congregation). And as for Masbūqs (F) and (G), they will have to compensate their missed first two Rak'ats of the ṣalāt by rising up after the salām of the Imām and saying two Rak'ats with a Tashahhud in between. As for Masbūq (H) he will have to say all the three Rak'ats of this ṣalāt, separately,after the salām of the Imam, without a separate TakbīRatut TaHrīm and with a Tashahhud; after his second Rak'ah.

Reciting Tashahhud in Ṣalāts

If a ṣalāt is of two Rak'ats, such as Ṣalātus SubH and the Supererogatory Ṣalāts, there is nothing more than a single Tashahhud, and if it is of three or four Rak'ats, there are two Tashahhuds; namely the first and the second. In the case of the Masbūq there can be up to three Tashahhuds in any ṣalāt which constitutes three or four Rak'ats. However, in the Ṣalātul Maghrib which constitutes three Rak'ats only, there can be upto four Tashahhuds, depending on the stage when the Masbūq joins the congregation. In the case of a Masbūq who joins the congregation in the second Rak'ah after the Imām rises up from his Rukū', the Masbūq will have to follow the Imām in his (Imām's) first and second Tashahhuds, whereas he will have by then completed only one Rak'ah, and when the Imām says his salām the Masbūq will rise up to say his remaining two Rak'ats by saying a Rak'ah of ṣalāt followed by a Tashahhud (because, this Rak'ah would be his second Rak'ah) and then by saying his third Rak'ah whereafter by reciting his final Tashahhud.

As for one who says a Supererogatory Ṣalāt of more than four Rak'ats (even if it is of a hundred Rak'ats), it is better to confine with two Tashahhuds, only, by saying all the Rak'ats and finishing the ṣalāt with the final Tashahhud and salām.

Supplications to be said after the various Ṣalāts

It is desirable to say immediately after completing any of the various Ṣalāts the following:

سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ سُبْحَانَكَ مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ
سُبْحَانَكَ مَاذَكَرْنَاكَ حَقَّ ذِكْرِكَ سُبْحَانَكَ مَاشَكَرْنَاكَ حَقَّ شُكْرِكَ سُبْحَانَكَ
مَنْ لَا يَعْلَمُ قَدْرَهُ غَيْرُهُ وَلَا يَبْلُغُ الْوَاصِفُونَ صِفَتَهُ

"SubHānaka mā 'abadnāka Haqqa 'ibādatik. SubHānaka mā 'aRafnāka Haqqa ma'rifatik. SubHānaka mā dhakaRnāka Haqqa dhikrik. SubHānaka mā shakarnāka Haqqa shukrik. SubHānaka man lā ya'lamu qadrahū ghayruhū walā yablughul wāṣifūna ṣifatahu."

We purify Thee completely, we do not submit to Thee with the submission Thou art worthy of, we do not know Thee as Thou art worthy of, we do not remember Thee as Thou art worthy of, we do not thank Thee as Thou art worthy of, O, the One Whose worth is not known to any save Him and no describer is able to reach His description.

Then one should say:

أَسْتَغْفِرُ اللّٰهَ الْعَظِيمَ (٣) الْكَرِيمَ الْقَدِيمَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ مِنْ كُلِّ ذَنْبٍ
وَخَطِيئَةٍ وَأَتُوبُ إِلَيْهِ وَأَسْأَلُهُ التَّوْبَةَ اللّٰهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
وَإِلَيْكَ يَعُودُ السَّلَامُ حَيِّنَا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا بِرَحْمَتِكَ دَارَ السَّلَامِ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَاذَا الْجَلَالِ وَالْإِكْرَامِ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ
لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ لَيْسَ كَمِثْلِهِ شَيْءٌ
وَهُوَ السَّمِيعُ الْبَصِيرُ حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيلُ وَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ اللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ
سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ عَلَيْهِ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
وَعَلَى مَلٰئِكَتِكَ الْمُقَرَّبِينَ وَعَلَى عِبَادِكَ الصَّالِحِينَ وَعَلَى أَهْلِ طَاعَتِكَ
أَجْمَعِينَ وَارْحَمْنَا مَعَهُمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ

Astaghfirullāhal 'adẓīm (I seek the protection of Allah, the Magnificent)(Thrice). Then recite: 'Al-Karīm al-qadīm alladhī lā'ilāha 'illāhuwal Hayyul qayyūm min kulli dhanbin wa khaṭī'atin wa'atūbu 'ilayhi wa'as'aluhut tawbah. Allāhumma 'antassalām wa minkas salām wa'ilayka ya'ūdus salām Hayyinā Rabbanā bissalām wa'adkhilnā biraH matika dārasalām. TabāRakta Rabbanā wata'ālayta yā dhal jalāli wal 'ikRām. Lā'ilāha illallāhu waHdahū lā sharīka lahū lahul mulku walahul Hamdu yuhyī wa yumītu biyadihil khayru wahuwa 'alā kulli shay'in qadir. huwal 'awwalu wal 'ākhiru wadzdzāhiru wal bāṭinu wahuwa bikulli shay'in 'alim. Laysa kamithlihī shay'un wahuwas samī'ul baṣīr. Hasbunallāhu wa ni'mal wakīl wa ni'mal mawlā wa ni'man naṣīr ghufRānaka Rabbanā wa 'ilaykal maṣīr. 'Allāhumma ṣalli 'alā sayyidina MuHammadin wa 'alā 'āli sayyidina MuHammadin wa barik wa sallim 'alayhi. Wa ṣalli 'alā jamī'il 'anbiyā'i wal muRsalīn wa 'alā malā'ikatikal muqaRRabīn wa 'alā 'ibādikas ṣāliHīn wa 'alā 'ahli ṭā'atika 'ajma'īn waRHamnā ma'ahum bi RaHmatika yā 'aRHamaR RaHīmīn. Wal Hamdulillāhi Rabbil 'ālamīn.

Translation:

I seek the protection of Allah, the Magnificent (thrice and continue to say): the Bounteous, the Eternal, except Whom there is no service-worthy God, the Living, the Ever Present, from all the sins and faults and I return to Him and seek for His forgiveness. O Allah, Thou art Peace and from Thou emanates peace and unto Thee the peace returneth, therefore, enliven us in peace and bring us by Thy Grace unto the abode of peace. Blessed art Thou O, our Lord and Thou art Lofty O, Thou, Master of Glory and Honour. There is no service-worthy God save Allah, He is alone, there is no partner unto Him, and to Him belongeth the Sovereignty and all praise. He creates life and He creates death and all the good is in His hand and He is able to do all things. He is the First, the Last, the Manifest and the Hidden and He is of knowledge about all things. There is nothing like unto Him and He is the Hearing, the Seeing. Allah is sufficient for us and He is the best Trustee, the best Master and the best Helper. We seek Thy protection O, our Lord and unto Thee is our final return. O Allah, shower Thy regard on our leader MuHammad and on his kinsfolk and shower on him Thy Blessings and peace and pour Thy regard on all the prophets,messengers and the closest of Angels and on the righteous servants and on all those who submit to Thee and do Thou by Thy Mercy include us with them when Thou showerest Thy Mercy on them. O, the Most Merciful of all those who are merciful. And all praise be to Allah the Lord of the worlds.

Then one can recite the following chapters of the Qur'ān: Sūrah Al-FātiHah, Sūrah Al-Ikhlaṣ and the Mu'awwidhatayni and then continue reciting the following Quranic verses:

اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمٰوٰتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَآءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ
وَالْأَرْضَ وَلَا يَؤُدُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ * اٰمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ
مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ *
لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَآ إِنْ نَسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ
لَنَا وَارْحَمْنَآ أَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ * شَهِدَ اللّٰهُ أَنَّهُ
لَآ إِلٰهَ إِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَأُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ لَآ إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ *
إِنَّ الدِّينَ عِنْدَ اللّٰهِ الْإِسْلَامُ * قُلِ اللّٰهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ
مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ
بِيَدِكَ الْخَيْرُ إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ * تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ
فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَآءُ
بِغَيْرِ حِسَابٍ * اللّٰهُمَّ ارْزُقْنَا الْجَنَّةَ بِغَيْرِ حِسَابٍ

Allāhu lā'ilāha 'illallāhuwal Hayyul qayyūm lā ta'khudhuhū sinatun walā nawm. Lahū mā fissamāwāti wamāfil'aRḍ man dhalladhī yashfa'u 'indahu 'illā bi'idhnihi ya'lamu mā bayna 'aydīhim wa mā khalfahum walā yuHīṭūna bi shay'im min 'ilmihī illābimā shā'a wasi'a kuRsiyyuhus samāwāti wal 'aRḍa walā ya'ūduhū Hifdzuhumā wahuwal 'aliyyul 'adzīm. 'Āmanar rasūlu bimā 'unzila 'ilayhi mirrabbihī wal mu'minūna kullun 'āmana billāhi wa malā'ikatihī wa kutubihī wa rusulihī lā nufarriqu bayna 'ahadim mirrus ulihī wa qālū sami'nā wa 'aṭa'nā ghufrānaka rabbanā wa'ilaykal maṣīr. lā yukallifullāhu nafsan 'illā wus'ahā lahā mā kasabat wa 'alayhā maktasabat rabbanā lā tu'ākhidhnā

'in nasīnā 'aw'akhṭa'nā rabbanā walā taHmil 'alaynā 'iṣran kamā Hamaltahū 'alal-ladhīna minqablinā rabbanā walā tuHammilnā mā lā ṭāqata lanā bihi wa'fu 'annā waghfir lanā warHamnā 'anta mawlānā fanṣurnā 'alal qawmil kāfirīn. Shahidallāhu 'annahū lā'ilāha 'illāhuwa wal malā'ikatu wa'ulul 'ilmi qā'imambil qisṭi lā 'ilāha 'illāhu wal 'azīzul Hakīm. ,innaddīna 'indallāhil 'islām qulillāhumma mālikal mulki tu'til mulka man tashā'u wa tanzi'ul mulka mimman tashā'u wa tu'izzu man tashā'u wa tudhillu man tashā'u biyadikal khayru 'innaka 'alā kulli shay'in qadīr tūlijul layla finnahāri wa tulijunnahāra fill layli wa tukhrijul Hayya minal mayyiti wa tukhrijul mayyita minal Hayyi wa tarzuqu man tashā'u bi ghayri Hisāb Allāhummarzuqnal jannata bi ghayri Hisāb.

Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth wahtsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He willeth. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His angels and His scriptures and His messengers – We make no distinction between any of His messengers – and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journey. Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark. Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have no strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk. Allah (Himself) is witness that there is no God save Him, and the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him,the Almighty, the Wise. Lo! Religion with Allah (is) the Surrender (to His will and guidance). Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art able to do all things. Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenence to whom Thou choosest, without stint. O Allah grant us the heaven without reckoning.

Then one should continue saying سُبْحَانَ اللّٰهِ "SubHānallāh" (I glorify Allah perfectly 33 times) اَلْحَمْدُ لِلّٰهِ "Al-Hamdu lillāh" (All praise be to Allah 33 times) and اَللّٰهُ أَكْبَرُ "Allāhu 'akbar (Allah is Great 33times) and continue reciting:

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
اللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا رَادَّ لِمَا قَضَيْتَ وَلَا
مُبَدِّلَ لِمَا حَكَمْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ أَفْضَلُ الذِّكْرِ فَاعْلَمْ أَنَّهُ
لَا إِلٰهَ إِلَّا اللهُ (١٠) مُحَمَّدٌ رَسُولُ اللهِ حَقًّا عَلَيْهَا نَحْيَى وَعَلَيْهَا نَمُوتُ وَعَلَيْهَا
نُبْعَثُ إِنْ شَاءَ اللهُ تَعَالَى غَدًا آمِينَ. اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْكَائِنَاتِ
اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَوْجُودَاتِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ أَهْلِ الْأَرْضِ
وَالسَّمٰوَاتِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَّقِينَ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ
سَيِّدِ الْأَوَّلِينَ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْآخِرِينَ اللّٰهُمَّ صَلِّ عَلَى
مُحَمَّدٍ سَيِّدِ الْخَلَائِقِ أَجْمَعِينَ اللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بِهِ كَانَ مَا كَانَ
وَبِهِ يَكُونُ مَا يَكُونُ جَزَى اللهُ عَنَّا نَبِيَّنَا مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَا
هُوَ أَهْلُهُ اللّٰهُمَّ ارْضَ عَنْ سَادَاتِنَا أَبِي بَكْرٍ الصِّدِّيقِ التَّقِيِّ وَعُمَرَ
الْفَارُوقِ النَّقِيِّ وَعُثْمَانَ ذِي النُّورَيْنِ الزَّكِيِّ وَعَلِيٍّ الْمُرْتَضَى
الْوَفِيِّ وَعَنِ السِّتَّةِ الْبَاقِينَ وَعَنِ الْحَسَنِ وَالْحُسَيْنِ وَعَنْ حَمْزَةَ
وَالْعَبَّاسِ وَعَنِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَعَنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ
وَسَلَّمَ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ اللّٰهُمَّ صَلِّ عَلَى الْمُصْطَفَى حَبِيبِكَ مُحَمَّدٍ
عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

Lā 'ilāha 'illallāhu waHdahu lā sharīka lah Lahul mulku wa lahul Hamdu wa huwa 'alā kulli shay'in qadīr 'Allāhumma lā māni'a limā 'a'ṭayta wa lā mu'ṭiya limā mana'ta wa lā Radda limā qaḍayta wa lā mubaddila limā Hakamta wa lā yanfa'u dhal jaddi minkal jaddu 'afḍaludh dhikri fa'lam 'annahu (Lā 'ilāha 'illallāhu 10 times) MuHammadur Rasūlullāhi Haqqan 'alayhā naHyā wa 'alayhā namūtu wa 'alayhā nub'athu 'in shā'a llāhu ta'ālā ghdan 'āmīn 'Allāhumma ṣalli 'alā MuHammadin sayyidil kā'ināt 'Allāhumma ṣalli 'alā MuHammaddin sayyidil mawjūdāt 'Allāhumma ṣalli 'alā MuHammadin sayyidi 'ahlil 'arḍi was samāwāt 'Allāhumma ṣalli 'alā MuHammadin sayyidil muttaqīn

'Allāhumma ṣalli 'alā MuHammadin sayyidil 'awwalīn 'Allāhumma ṣalli 'alā MuHammadin sayyindil 'akhirīn 'Allāhumma ṣalli 'alā MuHammadin sayyindil khalā'iqi 'ajma' īn 'Allāhumma ṣalli 'alā sayyidnā MuHammadin bihī kāna mā kāna wa bihī yakūnu mā yakūnu jazallahu 'annā nabiyyanā MuHammadan ṣallallāhu 'alayhi wa sallama bimā huwa 'ahluhu 'Allāhummarḍa 'an sādātinā 'abī bakriniṣ ṣiddīqit taqiyi wa 'umaral fārūqin naqiyyi wa 'uthmāna dhin nūRayniz zakiyyi wa 'aliyyinil murtaḍal wafiyyi wa 'anis sittatil bāqīni wa 'anil Hasani wal Husayni wa 'an Hamzata wal 'abbāsi wa 'anil Muhājirīna wal 'anṣāri wa 'an 'asHābi Rasūlillāhi ṣallallāhu wa sallama 'alayhi wa 'alayhim 'ajma'īn 'Allāhumma ṣalli 'alal muṣṭafā Habībika MuHammadin 'abdika wa nabiyyika wa Rasūlikan nabiyyil 'ummiyyi wa 'alā 'ālihī wa ṣaHbihī wa sallim.

Translation:

There is no service-worthy God except Allah. He is alone and there is no partner unto Him. To Him belongs the sovereignty and to Him belong all praise and He is able to do all things. O Allah, there is none who stops whatever You give, there is none who gives whatever You stop, there is none who repeals whatever You decree. And there is none who changes Your judgement. And the needlessness toward You will not benefit the needless (Rich). Therefore, know that the best form of remembrance is "There is no service-worthy God except Allah"(10 times) MuHammad is a messenger of Allah. It is certain that we live on that belief, we die in that belief, and we will be ressurrected on that belief if Allah the Lofty wills, on the Last Day as believers. O Allah shower Thy regard on Muhammad , the leader of all the created beings.O Allah shower Thy regard on MuHammad, the leader of those on earth and in the heavens, O Allah shower Thy regard on MuHammad, the leader of all those who consider Allah as their defender, O Allah, shower Thy regard on MuHammad, the leader of the elite of the earlier days. O Allah, shower Thy regard on MuHammad, the leader of the elite of the later days. O Allah, shower Thy regard on MuHammad, the leader of all the creatures put together. O Allah, shower Thy regard on MuHammad because of whom all the beings came into being and because of whom whatever beings will be will be. May Allah reward our Prophet MuHammad (on whom be His regard and peace) for us with what he is worthy of. O Allah, be pleased with our leaders Abu Bakr the truthful, the pious, 'Umar, the discriminator, the pure, 'Uthman, the possessor of two lights, the clean, 'Ali, the apt for Divine pleasure, the trustworthy and with the remaining six (of the ten who were declared to be the entrants of Heaven) and with Hasan, Husaiyn, Hamzah and Abbas and with those who parted Makkah for the Prophet and those who helped them in Madinah and with all the companions of the Messenger of Allah (on him and them be Allah's regard and peace). O Allah, shower Thy regard and peace on the chosen, Thy friend, MuHammad. Thy servant, Thy prophet, Thy messenger, the unlettered prophet and on his kinsfolk and companions.

After reciting this, one can say:

لَكَ الْحَمْدُ يَا اَللهُ يَا اَللهُ يَا اَللهُ يَا رَحْمٰنُ يَا رَحِيمُ الْأَمَانَ الْأَمَانَ مِنْ زَوَالِ
الْإِيمَانِ يَا دَائِمَ الْمَعْرُوفِ يَا قَدِيمَ الْإِحْسَانِ يَا هَادِيَ الْمُضِلِّينَ
اِهْدِنَا بِحَقِّ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Lakal Hamdu yā 'allāh yā RaHmān yā RaHīm 'al'amāna 'al'amāna min zawālil 'īmān Yā dā'imal ma'rūf yā qadīmal 'iHsāni yā hādiyal muṣallīn 'ihdinā bi Haqqi 'iyyāka na'budu wa 'iyyāka nasta'īn.

Translation:

All praise be to Thee O, Allah, O Allah, O Allah, O the Merciful, O the Compassionate (we seek Thy) refuge from the removal of belief O, the Ever Benevolent, O, the Eternally Bounteous, O, the Guide of those who perform salat, guide us unto the spirit of "Thee alone do we serve respectfully Thee alone do we ask for help".

Then one can recite Sūrah Al-FātiHah, Sūrah Al-Ikhlaṣ and the Mu'awwidhatayni whereafter one recites whatever supplication he likes. But the following supplications are given for the guidance of those who perform Ṣalāt:

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ
وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ
وَالْبُخْلِ وَالْفَشَلِ وَمِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ اَللّٰهُمَّ إِنِّي أَسْأَلُكَ
الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اَللّٰهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ
خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ اَللّٰهُمَّ ارْزُقْنِي رِزْقًا طَيِّبًا وَاسْتَعْمِلْنِي صَالِحًا
اَللّٰهُمَّ أَلْهِمْنِي رُشْدِي وَأَعِذْنِي مِنْ شَرِّ نَفْسِي اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى
وَالتُّقَى وَالْعَفَافَ وَالْغِنَى اَللّٰهُمَّ كَمَا أَحْسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي اَللّٰهُمَّ
اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً اَللّٰهُمَّ إِنِّي أَسْأَلُكَ
عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا اَللّٰهُمَّ اجْعَلْ خَيْرَ عُمُرِي آخِرَهُ وَخَيْرَ
عَمَلِي خَوَاتِمَهُ وَخَيْرَ أَيَّامِي يَوْمَ لِقَائِكَ اَللّٰهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ
وَأَرِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا اَللّٰهُمَّ
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ *

'Allāhumma 'innī 'as'aluka mūjibāti raHmatika wa 'azā'ima maghfiratika was salamata min kulli 'ithmin wal ghanīmata min kulli birrin wal fawza bil jannati wan najāta minannār. 'Allāhumma 'innī 'a'ūdhu bika minal hammi wal Hazan wa 'a'ūdhu bika minal 'ajzi wal kasl wa 'a'ūdhu bika minal jubuni wal bukhli wal fashl wa min ghalabatid dayni wa qahrir rijāl. 'Allāhumma 'innī 'a'ūdhu bika min jahdil balā'i wa darkish shaqā'i wa Sū'il qaḍā' wa shamātatil 'a'dā'i. 'Allāhumma 'innī 'as'alukal 'āfiyata fiddunyā wal 'ākhirah. 'Allāhumma 'aHsin 'āqibatanā fil 'umūri kullihā wa 'ajirnā min khizyiddyunyā wa 'adhābil 'ākhirah. 'Allāhummarzuqnī rizqan ṭayyiban wasta'milnī ṣāliHa. 'Allāhumma 'alhimnī rushdī wa 'a'idhnī min sharri nafsī. 'Allāhumma 'innī 'as'alukal hudā wat tuqā wal 'ifāfa wal ghinā. 'Allāhumma kamā 'aHsanta khalqī faHassin khuluqī. 'Allāhummaj'al sirī khayram min 'alāniyatī waj'al 'alāniyatī ṣāliHah. 'Allāhumma 'innī 'as'aluka 'ilman nāfi'an wa rizqan ṭayyiban wa 'amalam mutaqabbala. 'Allāhummaj'al khayra 'umrī 'ākhirahū wa khayra 'amalī khawātimahū wa khayra 'ayyāmī yawma liqā'ik. 'Allāhumma 'arinal Haqqa Haqqan warzuqnattiba'ah wa 'arinal bāṭila bāṭilan warzuqnajtinābah. 'Allāhummastur 'awrāatinā wa 'āmin raw'ātinā. 'Allāhumma rabbanā 'ātinā fiddunyā Hasanatan wa fil 'ākhirati Hasanatan wa qinā 'adhābannār.

Translation:

O Allah, I verily ask of Thee Thy timely grace, Thy steadfast protection, my safety from all evils, my obtaining all good, my securing the Heaven and my safety from the Hell. O Allah, I verily seek Thy protection from sadness and sorrow and I seek Thy protection from inability and laziness and I seek Thy protection from cowardice, niggardliness and faint heartedness and from being burdened with debt and pressure by people. O Allah, verily I seek Thy protection from exhausting trial, over taking of wretchedness, evil decrees and gloating of enemies. O Allah, I verily ask of Thee healthiness in this world and in the hereafter. O Allah, make our end good in all our matters and free us from disgrace in this world and punishment in the hereafter. O Allah, give me sustenance of good things and make me work righteous work. O Allah, inspire me my righteous direction and protect me from the evil of my ego. O Allah, I ask of Thee righteousness, piety, chastity and wealthinesss. O Allah, embellish my virtuous conduct as Thou hast embellished my physical form. O Allah make my esotericity better than my exotericity, and make my exotericity sound. O Allah, I verily ask of Thee beneficial knowledge and good sustenance, and acceptable devotions. O Allah make my life's end the best of my life and the endings of my devotions the best whereof and my ultimate day of union with You the best of my days. O Allah, show us the truth as truth and bestow on us our adherence thereto and show the falsehood as falsehood and bestow on us our abstinence therefrom. O Allah, protect our coverable parts and give refuge to us from our fears. O Allah grant us a blessing in this world and one in the Hereafter and protect us against the chastisement of Hell Fire.

Sayyidul Istighfar (The Perfect form of seeking Forgiveness).

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا إِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

'Allāhumma 'anta Rabbī lā'ilāha 'illā 'anta khalaqtanī wa'ana 'abduka wa'ana 'alā 'ahdika wa wa'dika mastaṭa'tu wa'a'ūdhu bika minsharri mā ṣana'tu 'abū'u laka bi ni'matika 'alayya wa 'abu'u bi dhanbī faghfirlī fa'innahu la yaghfirudh dhunūba 'illā 'anta.

Translation

O Allah, Thou art my Lord (Sustainer). There is no service-worthy God except Thee. Thou created me and I am Thy servant and I am on my level best in fulfilling Thy convenant and Thy warning and I seek Thy refuge against the evil of whatever I wrought. I come back to Thee with Thy Benevolence on me and I come back to Thee with my sins. Therefore, do forgive me (my sins) because none shall forgive the sins except Thee.

Supplication to be said after Ṣalātudz Dzuhar

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ اَللّٰهُمَّ اكْتُبْ لِكُلِّ وَاحِدٍ مِنَّا بَرَاءَةً مِنَ النَّارِ وَأَمَانًا مِنَ الْعَذَابِ وَخَلَاصًا مِنَ الْحِسَابِ وَجَوَازًا عَلَى الصِّرَاطِ وَنَصِيْبًا مِنَ الْجَنَّةِ وَنَجَاةً مِنَ النَّارِ وَالْعَفْوَ عِنْدَ الْحِسَابِ اَللّٰهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُوْرِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ تَوَفَّنَا مُسْلِمِيْنَ وَأَلْحِقْنَا بِالصَّالِحِيْنَ وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَاٰلِهِ وَصَحْبِهِ أَجْمَعِيْنَ ❊

'Allāhumma ṣalli 'alā MuHammadiw wa 'alā 'āli MuHammad. 'Allāhummaktub likulli waHadim minnā barā'atam minan nār wa 'amānam minal 'adhāb wa khalāṣam minal Hisābi wa jawāzan 'alaṣ ṣiRāṭi wa naṣībam minal jannati wa najātam minan nāri wal 'afwa 'indal Hisāb. 'Allāhumma 'aHsin 'āqibatanā fil 'amuri kullihā wa 'ajirnā min khiizyid dunyā wa 'adhābil 'ākhirat. tawaffanā muslimīna wa 'alHiqnā biṣ ṣāliHīna wa ṣallallāhu ta'ālā 'alā khiyri khalqihi sayyidinā MuHammadiw wa 'ālihī wa ṣaHbihī 'ajma'īn.

Translation

O Allah, place Thy regard on MuHammad and on the kinsfolk of MuHammad. O Allah, register for everyone of us redemption from the Hell, safety from punishment, clearance from accountability, safe passage of the path, the allotment of Heaven, safety from the Hell and forgiveness in the Day of Reckoning. O Allah, make good the endings of all our matters and liberate us from the degradation of this world and from the punishment of the next world. Do Thou end our term, we being Muslims, and join us with the righteous. May Allah the Lofty shower His regard on the best of creations, our leader MuHammad, and all his kinsfolk and companions.

Supplication to be said after Ṣalātul 'Aṣr

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ اَللّٰهُمَّ اٰتِ أَنْفُسَنَا تَقْوٰيهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكّٰهَا أَنْتَ وَلِيُّهَا وَمَوْلٰهَا اَللّٰهُمَّ إِنَّا نَسْأَلُكَ سَلَامَةً فِي الدِّيْنِ وَعَافِيَةً فِي الْجَسَدِ وَزِيَادَةً فِي الْعِلْمِ وَالْهُدٰى وَبَرَكَةً فِي الرِّزْقِ وَصِحَّةً فِي الْعَقْلِ إِلٰهَنَا تَوْبَةً قَبْلَ الْمَوْتِ وَرَاحَةً عِنْدَ الْمَوْتِ وَمَغْفِرَةً بَعْدَ الْمَوْتِ يَا سَامِعَ كُلِّ صَوْتٍ هَوِّنْ عَلَيْنَا سَكَرَاتِ الْمَوْتِ وَارْحَمْنَا عِنْدَ الْمَوْتِ رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ وَصَلَّى اللّٰهُ عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَاٰلِهِ وَصَحْبِهِ أَجْمَعِيْنَ ❊

'Allāhumma ṣalli 'alā MuHammadiw wa 'alā 'āli MuHammad. 'Allāhumma 'āti 'anfusanā taqwāhā wa zakkihā 'anta khayru man zakkahā 'anta waliyuhā wa mawlahā. 'Allāhumma 'inna nas'aluka salāmatan fid dīni wa 'āfiyatan fil jasadi wa ziyādatan fil 'ilmi wal hudā wa barakatan fir rizqi wa ṣiHHatan fil 'aqli 'ilāhanā tawbatan qablal mawti wa RāHatan 'indal mawti wa maghfiratam ba'dal mawt. Ya sāmi'a kulli ṣawtin hawwin 'alaynā sakaRātil mawt. WarHamnā 'indal mawti Rabbanā lā tuzigh qulūbanā ba'da 'idhhadaytanā wa hab lanā mil ladunka RaHmatan 'innaka 'antal wahāb. Wa ṣallallāhu 'alā khayri khalqihi sayyidinā MuHammadiw wa 'ālihī wa ṣaHbihī 'ajma'īn.

Translation

O Allah, place Thy regard on MuHammad and on the kinsfolk of MuHammad. O Allah, grant our souls their piety and purify them for Thou art the best of those who purify them and Thou art their guardian and their Master. O Allah, verily we beseach Thee for the safety of our religious conduct, the bodily healthiness, the increase in knowledge and guidance, the abundnence in sustenance and the soundness of the intellect (mind). O our Lord, grant us our return (Tawbah) before death, ease at the time of death, and forgiveness after death. O One Who hears all sounds ease the pangs of our death and shower Thy Mercy on us at our death. O our Lord, do not misguide us after having guided us towards the right path and bestow on us Thy Mercy. Verily, Thou art the Most Generous. May Allah shower His regard on the best of His creatures, our leader MuHammad and on all his kinsfolk and companions.

Supplication to be said after the Ṣalātul Maghrib

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ اَللّٰهُمَّ يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قُلُوْبَنَا عَلٰى دِيْنِكَ وَطَاعَتِكَ وَاِيْمَانِكَ يَا اَللّٰهُ اَللّٰهُمَّ شَرِّفْنَا بِالتَّقْوٰى وَجَمِّلْنَا بِالْعَافِيَةِ وَارْزُقْنَا الْجَنَّةَ يَارَبَّ الْعَالَمِيْنَ اَللّٰهُمَّ اِنَّا اَمْسَيْنَا مِنْكَ فِيْ نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ فَاَتِمَّ نِعْمَتَكَ عَلَيْنَا وَعَافِيَتَكَ وَسِتْرَكَ فِي الدِّيْنِ وَالدُّنْيَا وَالْاٰخِرَةِ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، اَللّٰهُمَّ لَا تَجْعَلْ فِيْنَا شَقِيًّا وَلَا مَحْرُوْمًا اَللّٰهُمَّ اَجِرْنَا مِنَ النَّارِ (٧) سَالِمِيْنَ وَاَدْخِلْنَا الْجَنَّةَ بِسَلَامٍ اٰمِنِيْنَ وَقِنَا رَبَّنَا شَرَّ الظَّالِمِيْنَ وَشَرَّ الْحَاسِدِيْنَ فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ اِلٰهَنَا وَارْزُقْنَا النَّظْرَ اِلٰى لِقَاءِ وَجْهِكَ الْكَرِيْمِ مَعَ لِقَاءِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ سَلَّمَ، وَصَلَّى اللّٰهُ عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَاٰلِهِ وَصَحْبِهِ اَجْمَعِيْنَ ❁

'Allāhumma ṣalli 'alā MuHammadiw wa 'alā 'āli MuHammad. 'Allāhumma yā muqal-libal qulūbi thabbit qulūbanā 'alā dīnika wa ṭā'atika wa 'īmānik. Ya 'Allāh. 'Allāhumma sharrifnā bittaqwā wa jammilnā bil'āfiyati warzuqnal jan nata yā Rabbal 'ālamīn. 'Allāhumma'innā 'amsaynā minka fī ni'matiw wa 'āfiyatiw wa sitrin fa'atimma ni'mataka 'alaynā wa 'āfinataka wa sitraka fid dīni wad dunyā wal 'ākhirah. 'innaka 'alā kulli shay'in qadīr. 'Allāhumma lā taj'al fīnā shaqiyaw wa lā maHrūma. 'Allāhumma 'ajirnā minan nār.(7 times) sālimīna wa 'adkhilnal jannata bisalāmin 'āminīna wa qinā Rabbanā sharradz dzālimīna wa sharral Hāsidīna fanṣurnā 'alal qawmil kāfirīn. 'ilāhanā warzuqnan nadzra 'ilā liqā'i wajhikal karīmi ma'a liqā'i sayyidinā MuHammadin ṣallallāhu 'alayhi wa sallam. Wa ṣallallāhu 'alā khayri khalqihī sayyidinā MuHammadiw wa 'ālihī wa ṣaHbihī 'ajma'īn.

Translation

O Allah, shower Thy regard on MuHammad and on the kinsfolk of MuHammad. O Allah, O the Twister of the hearts, do Thou fix our hearts on Thy religion, on our submission to Thee and on our belief in Thee, O Allah. O Allah, ennoble us with Taqwa (Fear of Allah), decorate us with health and grant us the Heaven. O the Lord of all the creatures. O Allah, verily in this evening we are with Thy blessings, health and protection, therefore, do Thou perfect Thy blessings, Thy granting of health and Thy protection, in religion, in this life and in the Hereafter, for verily Thou art able to do all things. O Allah, do not make any of us unfortunate nor deprive us of Thy bounties. O Allah, liberate us from Hell Fire (seven times) by rendering us safe and make us enter the Heaven safely with peace and protect us against the evils of those who are unjust and jealous. Do Thou help us against the infidels. O Allah, grant us vision of Thy generous face and the meeting of our leader MuHammad on whom be the regard and peace of Allah. May Allah place His regard on the best of His creatures our leader MuHammad and his kinsfolk and companions.

Supplication to be said after Ṣalātul 'Ishā'

اَللّٰهُمَّ احْفَظْنَا يَا فَيَّاضُ مِنْ جَمِيْعِ الْبَلَايَا وَالْاَعْدَاءِ وَالْاَمْرَاضِ اَللّٰهُمَّ احْفَظْنَا فِيْ ظُلْمَةِ اللَّيْلِ كَمَا حَفِظْتَنَا يَا رَبَّنَا فِيْ ضَوْءِ النَّهَارِ وَاحْشُرْنَا مَعَ الْاَبْرَارِ وَاجْعَلْ مُنْقَلَبَنَا اِلٰى دَارِ الْقَرَارِ، وَنَجِّنَا مِنَ النَّارِ وَاعْفُ عَنَّا الْاَوْزَارَ يَا غَفَّارُ يَا رَحِيْمُ يَا سَتَّارُ اَللّٰهُمَّ اَحْيِنَا بِحَيَاةِ الْعُلَمَاءِ وَاَمِتْنَا بِمَوْتِ الشُّهَدَاءِ وَاحْشُرْنَا غَدًا فِيْ زُمْرَتِ الْاَوْلِيَاءِ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَنْبِيَاءِ بِحَقِّ سَيِّدِنَا مُحَمَّدٍ وَجَمِيْعِ الْاَنْبِيَاءِ وَاٰلِ كُلِّهِمْ وَصَحْبِهِمْ اَجْمَعِيْنَ ❁

'AllāhummaHfadznā yā fayyāḍu min jamī'il balāyā wal 'a'dā'i wal 'amrāḍ. 'Allāhum-maHfadznā fī dzulmatil layli kamā Hafidztanā yā Rabbanā fī ḍaw'in nahāri waHshurnā ma'al abRāri waj'al munqalabanā 'ilā dāril qaRār. Wanajjinā minan nāri wa'fu 'annal 'awzāR Yā ghaffāR Yā RaHīm Yā sattāR. 'Allāhumma 'aHyinā biHayātil 'ulamā'i wa 'amitnā bimawtish shuhadā'i waHshurnā ghadan fī zumRatil 'awliyā'i wa 'adkhilnal jannata ma'al 'ambiyā'i biHaqqi sayyidinā MuHammadiw wa jamī'il 'ambiyā'i wa 'āli kullihim wa ṣaHbihim 'ajma'īn.

Translation

O Allah, O Bountiful, protect us from all test and trials and from the enemies and diseases. O Allah, protect us in the darkness of the night as even Thou protected us O our Lord, in the brightness of the day and ressurrect us with the good people and make our destination toward the abode of perpetuity, and save us from Hell Fire. O the Forgiver, O the Merciful, O the Protecter, wipe off our sins. O Allah, make us live the life of Ulama (scholars), make us die the death of martyrs, ressurrect us amidst the assembly of Thy Savants and make us enter the heaven with the Prophets, for the sake of our leader MuHammad, and all the prophets and all their kinsfolk and companions.

Supplication to be said after Ṣalātuṣ ṢubH

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ اَللّٰهُمَّ يَاوَاجِبَ الْوُجُوْدِ وَيَاوَاهِبَ الْخَيْرِ
وَالْجُوْدِ أَفِضْ عَلَيْنَا أَنْوَارَ رَحْمَتِكَ وَيَسِّرْ لَنَا الْوُصُوْلَ إِلٰى كَمَالِ مَعْرِفَتِكَ سُبْحَانَكَ
لَاعِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا وَلَا مَعْرِفَةَ إِلَّا مَا أَلْهَمْتَنَا إِنَّكَ أَنْتَ الْعَلِيْمُ الْحَكِيْمُ
اَللّٰهُمَّ إِنَّا نَسْأَلُكَ خَيْرَ هٰذَا الصَّبَاحِ فَتْحَهُ وَنَصْرَهُ وَنُوْرَهُ وَرَحْمَتَهُ وَبَرَكَتَهُ
وَهُدَاهُ وَنَعُوْذُ بِكَ مِنْ شَرِّ هٰذَا الصَّبَاحِ وَشَرِّ مَا عُبِدَ وَمِنْ كُلِّ شَرٍّ تَعْلَمُ
وَنَعُوْذُ بِكَ مِنَ النَّارِ اَللّٰهُمَّ اجْعَلْ صَبَاحَنَا هٰذَا صَبَاحًا مُبَارَكًا مِنَ الْخَيْرِ
قَرِيْبًا وَعَنِ الشَّرِّ بَعِيْدًا لَاخَاسِيًا وَلَاخَاسِرًا وَلَا مَحْرُوْمًا اَللّٰهُمَّ اجْعَلْ أَوَّلَ
يَوْمِنَا هٰذَا صَلَاحًا وَأَوْسَطَهُ فَلَاحًا وَاٰخِرَهُ نَجَاحًا وَرَبَاحًا اَللّٰهُمَّ صَبِّحْنَا
مِنْكَ صَبَاحَ الرِّضَاءِ وَاكْفِنَا شَرَّ مَا فِي الْقَضَاءِ وَلَا تُعَذِّبْنَا بِالْجَرَائِمِ يَا كَرِيْمُ
اَللّٰهُمَّ اجْعَلْ صَبَاحَنَا صَبَاحَ الصَّالِحِيْنَ وَمَسَاءَنَا مَسَاءَ الذَّاكِرِيْنَ وَقُلُوْبَنَا
قُلُوْبَ الْخَاشِعِيْنَ وَأَبْدَانَنَا أَبْدَانَ الْمُطِيْعِيْنَ وَأَعْمَالَنَا أَعْمَالَ الْمُتَّقِيْنَ
وَأَلْسِنَتَنَا أَلْسِنَةَ الذَّاكِرِيْنَ وَنَبِّهْنَا عَنْ نَوْمَةِ الْغَافِلِيْنَ وَشَارِكْنَا فِي دُعَاءِ
الصَّالِحِيْنَ اَللّٰهُمَّ إِنَّا أَصْبَحْنَا مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ فَأَتْمِمْ نِعْمَتَكَ
عَلَيْنَا وَعَافِيَتَكَ وَسِتْرَكَ فِي الدِّيْنِ وَالدُّنْيَا وَالْاٰخِرَةِ إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ
اَللّٰهُمَّ أَجِرْنَا مِنَ النَّارِ سَالِمِيْنَ وَأَدْخِلْنَا الْجَنَّةَ بِسَلَامٍ اٰمِنِيْنَ وَقِنَا رَبَّنَا
شَرَّ الظَّالِمِيْنَ وَشَرَّ الْحَاسِدِيْنَ وَشَرَّ الْمُنَافِقِيْنَ وَشَرَّ الْمُنْكِرِيْنَ وَشَرَّ الْخَلَائِقِ
كُلِّهِمْ أَجْمَعِيْنَ فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ إِلٰهَنَا وَارْزُقْنَا النَّظَرَ إِلٰى لِقَاءِ
وَجْهِكَ الْكَرِيْمِ مَعَ لِقَاءِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ تَقَبَّلْ
مِنَّا مَا كَانَ صَالِحًا وَأَصْلِحْ لَنَا مَا كَانَ فَاسِدًا اَللّٰهُمَّ بِكَ أَصْبَحْنَا
وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَإِلَيْكَ النُّشُوْرُ اَللّٰهُمَّ يَا مَنْ
أَصْلَحَ الصَّالِحِيْنَ أَصْلِحْنَا وَيَا مَنْ أَنْبَهَ الْغَافِلِيْنَ أَنْبِهْنَا وَيَا مَنْ تَابَ عَلَى
الْمُذْنِبِيْنَ تُبْ عَلَيْنَا تَوْبَةً تُرْضِيْكَ عَنَّا يَا سَيِّدَنَا وَيَا مَوْلَانَا يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ وَصَلَّى اللّٰهُ عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَاٰلِهِ وَصَحْبِهِ أَجْمَعِيْنَ

'Allāhumma ṣalli 'alā MuHammadiw wa 'alā 'āli MuHammad. 'Allāhumma yā wājibal wujūd wa yā wāhibal khayri wal jūd. 'afḍi 'alaynā 'anwāRa RaHmatika wa yassir lanal wuṣūla 'ilā kamāli ma'rifatika subHānaka lā ilma lanā 'illā mā 'allamtanā wa lā ma'rifata 'illā mā 'alhamtanā 'innaka 'antal 'alīmul Hakīm. 'Allāhumma 'inna nas'aluka khayra hādhāṣ ṣabāHi fatHahu wa naṣRahu wa nūRahu wa RaHmatahu wa baRakatahu wa hudāh. Wa na'ūdhubika min sharri hādhāṣ ṣabāHi wa sharri mā 'abadūhu wa min kulli sharrin ta'lamu wa na'ūdhubika minan nār. 'Allāhummaj'al ṣabāHana hādhā ṣabāHam mubāRakam minal khayri qarībaw wa 'anish sharri ba'īdan lā khāsiyaw wa lā khāsiRaw wa lā maHrūma. 'Allāhummaj'al 'awwala yawminā hādhā lanā ṣalāHaw wa 'awsaṭahu falāHaw wa 'ākhiRahu najāHaw wa RabāHa. 'Allāhumma ṣabbiHnā minka ṣabāHar riḍā'i wakfinā sharra mā fil qaḍā'i wa lā tu'adhdhibnā biljaRā'imi Yā karīm. 'Allāhummaj'al ṣabāHana ṣabāHaṣ ṣāliHīna wa masā'anā masā'adh dhākirīna wa qulūbanā qulūbal khāshi'īna wa 'abdānanā 'abdānal muṭī'in wa 'a'mā lanā 'a'mālal muttaqīn wa 'alsinatanā 'alsinatadh dhākirīn wa nabbihnā 'an nawmatil ghāfilīna wa shāriknā fī du'ā'iṣ ṣāliHīn. 'Allāhuma 'innā 'aṣbaHnā minka fī ni'matiw wa 'āfiyatiw wa sitrin fa'atimma ni'mataka 'alaynā wa 'āfiyataka wa sitraka fid dīni wad dunyā wal 'ākhirah 'innaka 'alā kulli shay'in qadīr. 'Allāhumma 'ajirnā minan nār sālimīna wa 'adkhilnal jannata bisalāmin 'āminīna wa qinā Rabbanā shaRRadz dzālimīna wa shaRRal Hāsidīna wa shaRRal munāfiqīna wa shaRRal munkirīna wa shaRRal khalā'iqi kullihim 'ajma'īn. Fanṣurna 'alal qawmil kāfirīna 'ilāhanā war zuqnan nadzra 'ila liqā'i wajhikal karīmi ma'a liqā'i sayyidinā MuHammadin ṣallallāhu 'alayhi wa sallam. 'Allāhumma taqabbal minnā mā kāna ṣāliHaw wa 'aṣliHlanā mā kāna fāsidā. 'Allāhumma bika 'aṣbaHnā wa bika 'amsaynā wa bika naHyā wa bika namūtu wa 'ilaykan nushūr. 'Allāhumma yā man 'aslaHaṣ ṣāliHīna 'aṣliHnā yā man 'anbahal ghafilīna 'anbihnā wa yā man tāba 'alal mudhnibīna tub 'alaynā tawbatan turḍīka 'annā yā sayyidanā wa yā mawlānā yā dhal jalāli wal'ikRām wa ṣallallāhu 'alā khayri khalqihi sayyidinā MuHammadiw wa 'ālihī wa ṣaHbihī 'ajma'īn.

Translation

O Allah, place Thy regard on Muhammad and on the kinsfolk of MuHammad. O Essential Being, O the giver of bounties and gifts, do Thou pour on us the lights of Thy Mercy and ease our pursuit to attain perfection in knowing Thee. We purify Thee perfectly and we acknowledge that we do not possess any knowledge except the knowledge Thou hast given us and we do not possess any gnosis except that which Thou hast inspired us with. Verily Thou art the Most Knowing, the Wisest. O Allah, we ask of Thee the benefits of this morning; its victory, its help, its light, its mercy, its abundance and its righteousness and we seek Thy refuge against the evils of this morning, the evil of those things worshipped by others and all the evils Thou knowest of and we seek Thy refuge from the Hell. O Allah, make our this morning a morning of abundance and render us nigher unto good and farther from evil and do not render us losers or those in despair and deprived of rewards.

O Allah, make the beginning of this day favourable to us, the middle of this day successful and the end of this day victorious and profitable. O Allah, greet us in the morning with Thy pleasureable greetings and ward off from us the evils of our destiny and do not punish us for our sins. O Generous Lord. O Allah, make this morning of ours a morning of the righteous people, make the evening of ours an evening of those who remember Thee, make our hearts the hearts of those who fear Thee, make our bodies the bodies of those who submit to Thee, make our actions the actions of those who fear Thee and make our tongues the tongues of those who remember Thee. Awaken us from the slumber of those who are neglectful and include us in the supplications of the righteous people. O Allah, we in this morning are under your bounties, care and protection therefore, do Thou perfect on us Thy bounties care and protection in religion, in this worldly life and in the hereafter for verily Thou art able to do all things.

O Allah, redeem us from the Hell Fire and render us safe and admit us into the Heaven with peace and safety. O our Lord, protect us against the evils of those who are unjust, the evils of those who are jealous, the evils of hypocrites, the evils of those who are disapproved by Thee and the evils of all the creatures and do Thou help us against the disbelieving folk. O our Lord, grant us respite until the meeting of Thy Generous self and the meeting of our leader MuHammad on whom be the regard and peace of Allah. O Allah, accept from us whatever is righteous and set aright whatever is wrong for us. O Allah, by Thee we are in the morning and by Thee we are in the evening and by Thee we are alive and by Thee we die and unto Thee will be our rise from death. O Allah, O the One Who sets the righteous aright, set us aright, O the One Who awakened the neglectful, awaken us. O the One Who forgave the sinners do forgive us perfectly to the level of Thy pleasure with us. O our Leader , O our Master, O the Possessor of Might and Glory. O Allah, place Thy regard on Thy best creation, our leader MuHammad and on all his kinsfolk and companions.

The Islamic Customs in Connection with Death

It is desirable for a Muslim to think of his death in his mind and to do it often and to prepare for death by seeking the (Tawbah) forgiveness of Allah. This is more befitting of a Muslim who is ill. It is a sunnah for Muslims to visit those Muslims who are ill, even of ophthalmia and even if the sick person be a neighbouring enemy or even if he be a neighbouring disbeliever. The visit should be a short one in which one can pray for the recovery of the affected, if his survival can be expected, or if his survival cannot be expected then one should persuade him to seek the forgiveness of Allah, to do the wasiyyah (i.e. to persuade him to leave a will) and to be content with Allah's decrees and to have confidence in His Mercy.

It is Makrūh on a sick Muslim to make any complaint about his condition and to desire death. It is Makrūh to compel a sick person to take medicine. If death comes to a Muslim he will be made to lie on his right side if it is not possible for him then on his left side and again if it is not possible for him, then on his back so that his face and the hollow parts of the two soles will be facing the Qiblah. He will be taught to say:

لَا إِلٰهَ إِلَّا اللّٰهُ "There is no service-worthy God except Allah" but he will not be compelled to say it and one should not tell him: "Say, say." It is better if the teacher is a person other than his heir.

Then when he passes away, his two eyes should be closed and his two jaws should be tied with a wide bandage and his joints should be made supple if necessary by making use of oil. His death clothing should be removed and the body should be covered with a light cloth. Something heavy should be placed on his stomach. He should be placed face toward the Qiblah. All these works should be done by the most loving of his MaHarims (Islamically unmarriageable persons).

People will be sent for his death. His debts will be cleared without delay. It is desirable to announce his death for the Ṣalātul Janāzah. In bathing a Janāzah one should at least allow water to flow over all parts of the body after removing the filth. It is a sunnah to bathe the janazah while being covered with a long shirt known as Qamis and in a lonely place under a roof or ceiling and on a plank prepared for it. The bather and his assistants will close their eyes while bathing except for inevitable need. It is also a sunnah to wipe its stomach with pressure in order that whatever within it might come out, while doing so it is made to sit slantly, then to diffuse the smell of aloes wood by burning, to intensify the pouring of water and to wash the two private parts and remove the filth with a piece of cloth and then wipe that part with another piece of cloth. One should then remove what is in the nose then do the ablution (wudū') to the janazah then wash its head then its beard with water soaked with the leaves of the lote tree. Then to wash the right side of the front part then the left side of the front part, then the right side of the back part and then the left side of the back part with water soaked with the leaves of the lote tree. Then one should remove the leaves and pour cold pure water with a little camphor, from the head to the feet and dry the wetness with a piece of cloth after making its joints once again supple. It is Makruh to take any of its hair or nail. It is better if it is of a woman to be bathed by women and if it is of man to be bathed by men. If however, it is not possible for it to be bathed or no one turned up except strangers (people who are not MaHarims) then the janazah should be purified with Tayammum (the substituted purification).

The Kafan (Covering) should be of at least a piece of cloth covering the essentially coverable parts of the body ('Awrah). But it is sunnah to have three foldings of the covering for a man and five foldings for a woman. i.e. a piece of cloth round her waist, a long shirt(Qamis), a muffler and two external full folders. It is better if the cloth is white cotton and washed. It is better, too, to smoke the cloth with aloes wood.. It is better if the Janazah is carried by five persons and for those who follow the funeral procession to walk before and near the Janazah and to hasten with it. To wail, clamour and carry fire with it is Makruh. It is also Makruh for women to follow the Janāzah.

One can perform his Ṣalātul Janāzah on a Janāzah which is not present and is in a distant destination and on a Janazah which has been buried if he is of those on whom the Ṣalātul Janāzah is obligatory, on the day of the death.

The most rightful persons to lead the Ṣalātul Janāzah of any deceased person is his residuary ('Asabah) then his distant kindred (Dhawul 'ARHam). A shahid (Martyr) should not be bathed nor should anyone perform Ṣalātul Janāzah on him. (A shahid is a person killed in a religious warfare or clash and is dead because of it.) There is no Janāzah Ṣalāt for a cast off foetus except when it has motion without being moved, such a foetus should be bathed if it is known that it is four months old.

The Burial

The mayyit will be buried in the side niche of the grave (LaHd) facing the Qiblah. The pit will be filled with earth from the side of the head downwards gently. The person who places the mayyit in the laHd will say:

بِسْمِ اللهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"Bismillāhi wa'alā millati Rasūlillāhi ṣallallāhu 'alayhi wa sallam" (In the name of Allah and on the religion of Allah's Messenger on whom be the peace and blessings of Allah). The mayyit will be interred after digging the hole and deepening it heightwise and breadthwise. After burying, the top of the Qabr should be flattened and there should be no structures on it and it should not be plastered. No two dead bodies can be buried in one Qabr except for inevitable need.

There is no harm in lamenting over a dead person but it should not be a wailing and there should be no tearing of shirt pockets. The dead person's family can be visited up to three days after the burial.

After completing the burial it is a sunnah to recite or say the talqin if the mayyit is an adult, even if he be a martyr. When reciting the Talqin the reciter should sit against the face of the mayyit and say:

يَا عَبْدَ اللهِ ابْنَ أَمَةِ اللهِ اُذْكُرِ الْعَهْدَ الَّذِي خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا شَهَادَةَ
أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَأَنَّ الْجَنَّةَ حَقٌّ
وَأَنَّ النَّارَ حَقٌّ وَأَنَّ الْبَعْثَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللهَ
يَبْعَثُ مَنْ فِي الْقُبُورِ وَأَنَّكَ رَضِيتَ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا وَبِالْقُرْآنِ إِمَامًا وَبِالْكَعْبَةِ قِبْلَةً وَبِالْمُؤْمِنِينَ
إِخْوَانًا رَبِّيَ اللهُ لَا إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Translation

O servant of Allah, son of the maid servant of Allah, remember the covenant on which thou hast parted with this world, the witness that there is no service-worthy God except Allah, He is alone and there is no partner unto Him and that MuHammad is a messenger of Allah, and that the Heaven is a reality, the Hell is a reality, the resurrection is a reality, the Dooms Day is a reality and is without doubt a thing of definite occurrence, and that Allah will resurrect those in their graves and that thou art pleased with Allah being thy Lord, with Islam being thy religion, with MuHammad (on whom be Allah's Mercy and Peace) being a prophet, with the Qur'an being thy guide, with the Ka'bah being the direction to face in Ṣalāt and with the believers being thy brothers. And say: "My Lord is Allah and there is no service-worthy God save Him, I trust in Him and He is the Lord of the Magnificent throne."

It is a sunnah for male Muslims to visit the graves, but it is not a sunnah forthe females to visit any grave except the grave of the Holy Prophet, other prophets, scholars and sagely savants. It is a sunnah to recite any convenient portion of the Qur'ān in the vicinity of the grave and to supplicate for the deceased, facing the Qiblah. It is also sunnah to say salam to all those who are buried at a burial ground generally and then to say salam to any particular mayyit.

Visiting the Graves زِيَارَةُ الْقُبُورِ

It is a sunnah act for a Muslim to visit the graves of Muslims and it is not a sunnah for a Muslimah, for, it is Makrūh (undesirable) for her to do so. Likewise, too, it is Makruh for a hermaphrodite to visit the graves. However, it is sunnah act also for a woman to visit the tombs of Prophet MuHammad and all other prophets (O.W.B.P.) and the 'ulama' (eminent Islamic scholars) and the 'Awliya'ullah (sagely savants of Islam). And it is not a sunnah to perform a journey to visit the graves of people other than Prophets, 'ulama' and sagely savants. The undesirability (KaRahah) of a woman visiting the graves is only when she is secure from seduction (fitnah). There is a tendency among the people to take the undesirability lightly. They should understand that if, as a result of her visiting the graves, it is feared that she may be liable to fitnah, then it is HaRam for her to visit the graves, because, the Prophet (O.W.B.P.) is reported to have said: "Allah curses those women who frequent to the graves."

It is a sunnah to perform the visit as prescribed in the Shari'ah. That is to recite Qur'ān as much as possible in the precincts of the grave and then to supplicate (to recite a du'ā') for him or her, facing the Qiblah. It is a sunnah again for the visitor to be clean from the Ceremonial Impurities.

When entering a Muslim cemetery, it is a sunnah to address a salam to all those who are buried there, generally, on seeing the first grave there, and then to say a salam again to any particular person the visitor intends to visit, at his or her grave. In the first case one will say: اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ "Assalāmu 'alaykum dāRa qawmin Mu'minīn." (Peace be on all of you O, believing folk). And in the second case one will say, for instance: اَلسَّلَامُ عَلَيْكَ يَا وَالِدِي "Assalāmu 'alayka yā wālidī" (Peace be on you, O my father).

It is a confirmed sunnah to visit the graves of the near relatives, especially the graves of the parents, even if such graves were places other than one's own.

The traditions on which the institution of visiting the graves is base are as follows:

It is reported of the Prophet as having said: "I used to forbid you from visiting the graves, now you visit them, because it would remind of the Hereafter."

He is also reported to have said: "There is no one who passes by the grave of a (Muslim) brother who knew him in this world and says salām to him without his knowing him."

It has been reported of the Prophet as having said: "Whoever visits the graves of his parents or of either of them once every Friday Allah will forgive him of his sins and he would be considered as a person having done good to his parents."

Yet in another report it has been reported of him as having said: "Whoever visits the graves of both his parents or of either of them once every Friday and recites SūRah Yasin in the presence of the grave his sins will be forgiven according to the number of verses or to the number of letters recited by him."

It is reported of Imam 'AHmad Ibn Hanbal (may Allah be pleased with him) that he said: "If you enter burial places recite the SūRah Al-FātiHah, SūRah Al-Ikhlas and the two Mu'awwidhahs (i.e. SūRah Al-Falāq and SūRAh An-Nās) and render the reward of such recitation to those buried in the burial places, for it will reach them."

Whoever intends to recite the Qur'ān or any part thereof in the presence of a tomb or grave it is sunnah for him to sit and recite. And after reciting one may say اَللّٰهُمَّ أَوْصِلْ ثَوَابَ مَاقَرَأْتُهُ إِلَى...... (O Allah, grant the reward of what I recited to so and so.)

It has not been clearly stated whether the visitor should stand or sit during his visit to the graves. One may, therefore, do as he thinks fit as one would do if the person buried there were alive. One may even infer from the standing when visiting the tomb of the Prophet SAWS and stand indiscriminately of whether the person buried is of a higher status or of a lower status, or one may stand if the buried is a person of eminence and sit if he or she is not that eminent.

Whether Charity and Supplications For the Deceased Can be of Any Benefit to Them?

Charity and supplications, for a person when alive or after his death, done by others, irrespective of whether they are his inheritors or not, are beneficial to him. Of such charity are the following:

1. Endowment of a copy of the Qur'ān etc.
2. Building a Masjid.
3. Digging a well.
4. Planting a beneficial tree such as fruit bearing trees.
5. Closing a gap in a defensive boundary.

6. Running a river or canal.
7. Building a home for the stranded or destitutes.
8. Building a DhikR Khanah.
9. Teaching the Qur'ān.
10. Spreading knowledge.

These are known as Ṣadaqah Jariyah or Perpetual Charity).

The Prophet is reported to have said: "Verily Allah raises the status of the servant in the Heaven by the 'IstighfaR (Begging pardon) of his son for him." The Prophet is again reported to have said: "When a Muslim dies all his (reward earning) pious actions stop except three: perpetual charity, useful knowledge or a pious son (or daughter) who will supplicate for him."

As for charity done for a deceased person, it will become as if he himself has done the charity. Imām Shāfi'ī (May Allah be pleased with him) said: "The vastness of the bounty of Allah will demand that the doer of the charity (son or ward), too, is granted with the reward for that charity."

It is a sunnah, for a doer of such charity for a deceased person, to intend (i.e. to do a niyyah) about that charity being done for the deceased, for instance, for his parents, for, Allah will then reward his parents and He will not reduce anything from his (doer's) own reward. By holding that "supplication is beneficial to the deceased." it should be understood that if Allah answers that supplication whatever is asked in the supplication will reach the deceased. But Allah's answering such supplication, as is the case with all other supplications, is out of His pure Grace and not out of any obligation.

As for the supplication itself and its reward are concerned they will go to the suppliant, for it is an act of transferring the right for reward to another, therefore, its reward should go to the transferor, but whatever is meant in the supplication will go to the person to whom it is transferred. However, the reward for the supplication of a son will itself be given to the deceased father, because, the son's good action is part of his good action, for he was the cause for his existence. This is supported by the above quoted tradition: "When a Muslim dies all his pious actions stop except........or a pious son (or daughter) who will supplicate for him."

As for the recitation of the Qur'ān for the benefit of the deceased, its reward will reach the deceased, provided it is recited near the dead body (or near the grave) with the intention of the reciter to transfer the reward of such recital to the deceased. In case if the recital is done not in the presence of the dead body (or grave), the reciter should intend the transfer of the reward of such recital to the deceased and should then supplicate to Allah to give the reward to the deceased. This is also true of other pious deeds such as prayer, fasting etc.

The text of such supplication is:

اَللّٰهُمَّ أَوْصِلْ مِثْلَ ثَوَابِ مَاقَرَأْنَاهُ أَوْمَاصَلَّيْنَاهُ أَوْمَاصُمْنَاهُ إِلَى

(O Allah, grant the like of the reward of what I recited or prayed or fasted to.............)

One may, if one wishes, recite the following supplication:

الحمد لله رب العلمين حمدا كثيرا طيبا مباركا فيه على كل حال حمدا يوافي
نعمه ويكافئ مزيده يا ربنا لك الحمد كما ينبغي لجلال وجهك ولعظيم
سلطانك وتحميدك سبحانك لا نحصي ثناء عليك أنت كما أثنيت على
نفسك اللهم صل على سيدنا محمد صلاة تنجينا بها من جميع الأهوال
والآفات وتقضي لنا بها جميع الحاجات وترفعنا بها عندك أعلى الدرجات
وتبلغنا بها أقصى الغايات من جميع الخيرات في الحياة وبعد الممات
اللهم أوصل ثواب ما قرأناه من كلامك العزيز وما هللناه وما سبحناه
وما صليناه هدية واصلة ورحمة نازلة وبركة شاملة وتحفة كاملة منا
إلى حضرة سيدنا وحبيبنا وشفيعنا محمد صلى الله عليه وسلم اللهم
آته الوسيلة والفضيلة والدرجة الرفيعة العالية الشريفة وابعثه مقاما
محمودا الذي وعدته وارزقنا شفاعته وأوردنا حوضه يوم القيامة إنك لا
تخلف الميعاد وأوصل اللهم مثل ثواب ذلك إلى حضرات سائر
الأنبياء والمرسلين وإلى أرواح أصحاب رسول الله صلى الله عليه وسلم
وعترته وذريته وأهل بيته وأزواجه كلهم أجمعين وإلى أرواح أصحاب
البدر والأحد رضوان الله تعالى عليهم أجمعين وإلى أرواح أئمة المجتهدين
المقلدين والمفسرين والمحدثين والمشايخ وأهل الطرائق والعلماء والشهداء
والصالحين اللهم احمنا بحمايتهم وامددنا بمددهم وانفعنا ببركاتهم وعلومهم
في الدارين وإلى روح أبي (أمي) (أخي) (أختي) ....
وإلى أرواح آبائنا وأمهاتنا وأجدادنا وجداتنا وإخواننا وأخواتنا اللهم اغفر
لهم وارحمهم واحشرهم وإيانا في زمرة المتقين واكتب اللهم ثواب ذلك
في صحائفنا وصحائف والدينا وأساتيذنا ومن أوصانا بالدعاء والمسلمين
والمسلمات واغفر اللهم لنا ولهم برحمتك يا أرحم الراحمين اللهم ارحمنا
وبارك لنا وعافنا واعف عنا يا ذا الجلال والإكرام يا الله يا رحمن اللهم بلغ
مرادنا وحصل مقصودنا ويسر أمورنا واقض حوائجنا يا قاضي الحاجات
إنك على ما تشاء قدير وبالإجابة جدير نعم المولى ونعم النصير ربنا
اغفر لنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين
آمنوا ربنا إنك رءوف رحيم ربنا تقبل منا إنك أنت السميع العليم
وتب علينا إنك أنت التواب الرحيم وصلى الله على سيدنا محمد وآله
وصحبه وسلم والحمد لله رب العالمين

Translation

All praise be to Allah, the Sustainer of all the worlds. I praise Him with abundant, good and blessed praise in all conditions. I praise Him with a praise which equals His bounties and which requites His abundant grace. O our Lord, unto Thee is all praise as Thy Majestic Countenance, Thy Great Authority and Thy Glory deserve. I purify Thee. We do not reckon the praise Thou art worthy of; Thou art as Thou praisest Thyself.

O Allah, place Thy regard on our leader MuHammad perfectly to an extent whereby Thou wilt save us from all dreadful things and dangers. Thou wilt sanction all our requests, Thou wilt raise us to higher positions in Thy precinct and Thou wilt reach us to the farthest goals in all good things in this life and after death.

O Allah, reach the like of the reward for what I recited of Thy Glorious Word (the Qur'an) and what I said of Tahlil, TasbiH and Salawat as a perpetual gift, descending grace, all embracive blessing and perfect present from us to the precincts of our leader, our beloved and our intercessor, MuHammad (May Allah bless him and keep him in peace). O Allah, grant him the audience, the pre-eminence and the highest, loftiest and eminent position and raise him unto the praise worthy position Thou promised him and grant us his intercession and bring us to his tank in the Day of Judgement, for verily, Thou art One Who does not go back on His words. O Allah, reach a reward similar to that to the precincts of all the Prophets and Messengers and to the spirits of the Companions of the Messenger (May Allah bless him and keep him in peace) and all his kindred, his progeny and wives, and to the spirits of Companions of BadR and 'UHud (May Allah be pleased with them all) and to the spirits of the 'Imams who were strivers in the path of Allah, who are being followed, and to the commentators of the Qur'an, the compilers of traditions and the spiritual masters and those belonging to the spiritual paths and the 'ulama' and the martyrs and the pious people. O Allah, protect us as Thou didst protect them, extend assistance to us as even Thou didst extend assistance to them, benefit us with what Thou didst bless them with and their knowledge, in both the worlds.

(O Allah, reach the reward) also to my father, or mother or brother or sister..........(This is if one desires to particularize anyone of them, otherwise one can generalise as follows): And to our fore-fathers, grandfathers, grandmothers, our brothers and our sisters.

O Allah, forgive them their sins, shower Thy Mercy on them and resurrect them and us in the group of the pious people. O Allah,register the reward of that in our registers and in the registers of our parents, our teachers, those who sought us to supplicate for them and all Muslims males and females. O Allah, forgive us and them by Thy Mercy, O the Most Merciful of all those who are merciful! O Allah, shower Thy Mercy on us, give us Thy Blessing, make us healthy and forgive us our sins. O the Possessor of Majesty and Generosity, O Allah, O Beneficent!

O Allah, reach us to our goal, grant us our aim, ease our matters and fulfill our aspirations O the Grantor of needs! Verily, Thou art able to do whatever Thou willest and Thou art fit to answer our calls and art the Best of Masters and art the Best of Helpers.

O our Lord, forgive us and our brothers who passed away before us with belief and do not make in our heart any hatred towards the believers. O Lord, verily, Thou art Most Kind and Most Merciful. O Lord, accept our supplications, for Thou art the Most Hearing, the Most Knowing, and forgive us, for, Thou art the Most Forgiving, the Most Merciful.

O Allah, place Thy regard on our leader MuHammad, his kinsfolk and his companions and grant peace. All praise be to Allah, the Sustainer of all the worlds.

THE THIRD BASIC PRINCIPLE

اَلزَّكٰوةُ Zakāt (Charity Tax)

Elucidation of Zakāt:

Allah the Almighty sayeth in the Holy Qur'ān: "O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining will avail), nor friendship, nor intercession." (S.2 A.254) And He further saith: "Those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty – On the Day when heat will be produced out of that (wealth) in the fire of Hell with it will be branded their foreheads, their flanks and their backs – "This is the (treasure) which ye buried for yourselves: taste ye, then, the treasures ye buried!" (S.9 A.35)

The Holy Prophet (May Allah's regard and peace be on him) said: "Whoever stops another from giving away his charity tax (Zakāt) will enter the Hell and whosoever does not give away Zakāt, he does not have the benefit of Dīn (the mode of conduct), fasting, Hajj and struggling in the cause of Allah." And he is again reported to have said: "Safe guard your wealth by giving away Zakāt and remedy the ailing by charity and as for alleviating the trials and calamities, supplicate with humility."

The term Zakāt literally means growth, cleansing and praising, but in the terminology of Islamic law it is the name of an amount of specified types of wealth intended to be spent on a particular group, class or classes of people on certain specific conditions. This serves as an antithesis to usury which is forbidden in Islam.

Charity is the Antithesis of Ribā (Usury)

Ribā (Usuary)

Goes to the rich and well to do and makes them greedy and wasteful

resulting in accumulation of wealth on wealth which is disused and ultimately ends in total loss by robbery, theft or tyranny

resulting in loss of wealth by wrong use of money in vainglorious pursuits.

Promotes accumulation of wealth. These capitalists will not invest their money in trade or industry which have no definite profitable prospect. The poor will be dissatisfied and will turn out to be thieves and robbers.

Ṣadaqah (Charity)

Goes to the poor and the needy and makes them contented and satisfied.

Promotes distribution of wealth resulting in trade and industry and keeps the rich constantly striving towards progress and at the same time appeaces and satisfies the poor.

The conditions for the obligation of Zakāt:

1. To be a Muslim.
2. To be free (not in bondage).
3. Possession of the wealth.
4. Attainment of the minimum taxable quantity or amount of wealth.
5. Completion of one (lunar) year on the possession of such wealth except in the case of fruits and cereals.

Zakāt is wājib (Obligatory) on five things:

1. The two precious metals (gold and silver).
2. Cereals (that are consumed as food).
3. Fruits which can be preserved and stored such as dates and grapes.
4. Tradable commodities.
5. Cattle (Camels, cows, oxen, goats & sheep)

1. Zakāt of Gold and Silver or (Money):

Taxable Commodity	The taxable minimum quantity (niṣāb)	Rate Percentage
Money (though in the form of currency notes).	approximately = $2095/35 as on 8th March 1989 (30th Rajab 1409)	2.5%
Pure Gold Coins	=20 Mithqal=122.094 grams =4.30626 oz=3.24707 tahils	2.5%
Pure Silver Coins	=200 Dirhams =854.666 grams =30.1441oz=22.7304 tahils	2.5%

On ornaments and utensils made out of the two precious metals Zakāt should be paid at the above rate if the article is for Islamically unlawful usage. There is no Zakāt on precious stones as there is no fixed value guaranteed and the Shari'ah does not provide any law or precedence to that effect. However, when precious stones become tradable commodities they will be considered as trade articles and will be levied a 2.5% Zakāt.

2. Zakāt of Mines (Gold and Silver) Buried Treasures and Trade:

One who possesses gold or silver mines shall pay 2.5% as Zakāt provided the mineral so obtained is 4.30626 oz and above (if the mineral is gold) and 30.1441 oz and above (if the mineral is silver). In this particular case the condition of being in the owner's hand for one year does not apply. The rate of Zakāt on buried treasures is 1/5 of such finding i.e. 20% provided it is in the taxable quantity and the condition of being in the hands of the owner for one complete year again does not apply here. The rate of Zakāt on trade articles is 1/40 i.e. 2.5% of the total stock in trade provided it is in the taxable quantity and the owner thereof has possessed it (the value) for a continuous period of one year. It will be assessed at the end of every business year. All zakāt must be paid to the Imam or the authority of the territory in order that it be distributed among the deserving categories provided that the Imam or religious authority is responsible for the just and lawful distribution of the same. If in case where such Imam or religious authority is not worthy of administering the Zakāt the individual persons on whom it is obligatory should distribute it themselves. Whenever a person gives away his zakāt he should utter his intention (Niyyah) immediately before his giving away.

3. Zakāt of cattle (assessment on cattle):

In this category Zakāt is Obligatory on camels, cows and sheep including all their various species other than the hybrids which have one of their parent animals out side this group of animals.

Zakāt of Camels: No zakāt on anything lesser than five camels.

No of Camels		their zakāt
5	—	1 sheep (one year old sheep or two years old goat)
10	—	2 "
15	—	3 "
20	—	4 "
25	—	1 Fording camel (1 year old)
36	—	1 Milch camel (2 years old)
46	—	1 Three years old camel
61	—	1 Four years old camel
76	—	2 Two years old camels
91	—	2 Three years old camels
121	—	3 Three years old camels

On whatever exceeds this number for every forty 1 two years old camel and for every fifty 1 three years old camel.

Zakāt of cows: No zakāt on anything less than thirty cows.

No. of Cows	their Zakāt
30 cows or oxen	1 one year old cow or ox.

For every 30 cows, 1 one year old cow and for every forty cows, 1 two years old cow. If the number reaches 200, the zakāt may be given in two ways i.e. to give away 5 two year old cows or 4 one year old plus 2 two year old cows.

Zakāt of sheep and goats: No zakāt on anything lesser than forty of sheep or goat or mixed.

No. of sheep or goat	their zakāt	
40 sheep or goats	1 one year old sheep or	1 two years old goat
121 " "	2 "	2 "
201 " "	3 "	3 "
400 " "	4 "	4 "

And whatever exceeds 400 for every hundred 1 of those should be given away as Zakāt. On all these the assessment should be based on the current prices of those animals.

The obligation of zakāt on cattle is governed by two conditions:one is the Hawl الحَوْل i.e. the completion of one whole year in the hands of the owner. The other condition being that the cattle should be pasturized and not be fed in stables. Without these two conditions no zakat is leviable on cattle.

4. Zakāt of Vegetations:

It includes trees and crops provided they wholly or partly serve as a food (nourishment). Zakāt is obligatory on Dates, grapes, wheat, barley, rice, lentile, maize, peas, broad beans, millet and the like. It is not obligatory on figs, walnuts, almonds, pomegranates, apples and the like, for these are not considered to be normal foods but are dainties for delight.

The taxable minimum النِّصَاب (Niṣāb) quantity of the afore said tax obligatory commodities is 5 wasaq i.e. 5X60X5 1/3 Rottle=1600 Rottles of Baghdad which is equivalent to the present English 1949.92 lbs =17 cwts 3 stones 4 lbs approximately which is equal to 888.8 kilograms (1 Rottle of Damascus = 5 lbs 10 oz). If they are stored with their husks such as rice the quantity will be 10 wasaqs. When collecting the zakat on these commodities one genus shall not complement another genus but one species may be added to another species.

The rate of zakāt on these items is 1/10 th i.e. 10% if the land is irrigated by nature such as rain, rivers or jets. On the other hand if it is irrigated through toil or expense on the part of the owner the rate is 1/2 of it i.e. 5% of the harvest, and the rate for that which has been irrigated in both ways is 3/4 of 1/10th i.e. 7.5%.

Distribution of Zakāt (Charity tax) to the deserving:

The deserving persons are of eight categories which are dealt with heretofore in the order they are mentioned in the Qur'anic verse reading: "Innamas ṣadaqatu lilfuqarai wal masakin wal 'amilina 'alayha wal mu'allafati qulubuhum wa firriqabi wal gharimina wa fi sabilillahi wabnis sabili." (Sūrah Attawbah). "The alms are only for the poor and the needy, and those who work in them, and those whose hearts are to be reconciled and to free the captives and the debtors, and for the cause of Allah and for the wayfarers."

1. **The Poor:** is one who has neither any money nor any earning which will suffice his needs. For instance a man needs ten dollars and he neither possesses nor earns except two, three or four dollars (upto 40%) such person is classed to be poor. However, if he possesses or earns more than four (40% of the need) he is classed to be needy. A person's residence, attires, though they be luxurious, slaves (servants) whom he needs for his assistance, money(wealth) at a distance of two day's journey and money which is available only after some time, and earning out of an unsuitable job, do not out class him from poverty (being poor).
2. **The Needy:** is one who has money (wealth) or earning but is insufficient to meet his entire need. For instance a man who has or earns seven or eight dollars (upto 80% of his need) whereas nothing lesser than ten will suffice his need. Here "Money or earning which will suffice one's needs" means food, drink, clothing, dwelling place and all indispensable things befitting the condition and status of the person concerned, with neither extravagance, nor scantiness for him and his dependents.
3. **'Āmil:** is one who betakes himself towards the collection of zakāt (canvasser), the clerk, the accountant, the distributor, the assembler and the keeper thereof. The judge (Qāḍi) and administrative officials do not come into this category.
4. **Al-Mu'allafatu Qulubuhum: Those whose hearts are to be reconciled:** are people who have recently become Muslims and whose determination is weak, or such converts who have influence over others and giving them of this money would lead others to embrace Islam.
5. **The Captives:** are slaves on contract who should be given what they need to liberate themselves.
6. **The Debtors:** are those who borrow for their own Islamically legitimate purposes other than sinful purposes. Such people shall be given as against those who borrow for sinful purposes. Nevertheless, the latter people if they repented (did their Tawbah) they may also be given.
7. **Fi-Sabilillah:** Those in the cause of Allah:are warriors on the Islamic cause but have no share in the booty. Such people should be given out of this money irrespective of their wealth.
8. **Ibnussabil: The Way farers:** are people who start from their home or from the place where they have been temporarily resident or those who are in transit to some other place. Such people are to be given out of this money provided the purpose of their journey is Islamically legitimate and they need such help.

The conditions governing these eight categories are:

1. They should be Muslims.
2. They should not be Hashimites or Muttalibites or their slaves.

The poor and the needy, if they are able to earn neither through labour nor through trade, should be given what will suffice for an year. But there is an unanimous ruling that they should be given what will suffice for an average life time. Those who are able to earn through labour should be given what they need for the purchase of the tools and requisites befitting the types of labour they are able to do. Those who are able to earn through trade should be given whatever amount they need to do or improve their business in order that they might be able to make a profit sufficient to meet their needs normally.

The captives and the debtors should each of them be given with what he owes. If they are able to pay part of their debts the remainder shall be paid from the zakat. The wayfarer should be given what will take him to his destination or to the place of his wealth. The religious warrior be given what he needs for food and clothing to and from his posting and for the period of his stay there and a horse (means of conveyance) and a sword (arms and ammunition). All these will become his property. For him and for the way farers if they are to perform a lengthy journey arrangements should be made in regard to their means of conveyance. If anyone who falls into two of these eight categories he will be given out of the amount allotted to one category only. There is another ruling that he should be considered as two different persons falling into two different categories and should be given out of the money allotted to the two different categories.

The distribution of Zakāt if it be done by the Imam (Religious Authority) by employing 'Āmils he should distribute to all the eight categories. If there is no 'Āmil employed the distribution should be among seven categories only excluding the 'Āmil. And again if any of the eight categories is not to be found then the entire zakat should be distributed amongst the remaining categories. If none of the eight categories were existent the amount should be kept until such time when one or more or all of the categories are to be found. If the Imam distributes zakat and if the deserving people are of a limited number he should include all members falling unto every existent category of the territory of his assignment until the zakat is completely exhausted. If the number of deservers is not limited then he should distribute among at least three members of each category. And again he should divide equally among the existing categories. If the need of certain categories is more compared to other categories he will add what remains after distributing out of the other categories to the category which falls short, except the category of the 'Āmil because 'Āmil shall not be given more than the wage earned by a man of equal job in other fields. It is not incumbent to distribute equally amongst the members of each category and therefore, there can be discrimination in accordance to the merits of the individual members of each category, if they are of an unlimited number. The opinion that money allotted for the poor and the needy should

be added together and given to the poor alone in view of their increased need, is a wrong opinion, because the object of the Sharī'ah in this respect is to overcome the needs of the needy irrespective of whether they are needy or poor. And the needy are closer to become more needy than the poor. Therefore, it is not strange if the Law giver's objective is to distribute the share of the needy to the needy in order that they will not be needy anymore or at least they don't intrude the boundaries of poverty.

Those who do not deserve Zakāt:

1. The wealthy and the well to do.
2. Slave who is not on contract.
3. The Hashimites and the Muttalibites and their slaves.
4. Infidels including Ahlil Kitāb.
5. Those who are the dependents of a wealthy (self sufficient) person.

Zakātul Fiṭr (Fiṭrah):

It is a minor charity tax leviable on each and every adult Muslim of both sexes. He or she has to give away one sa' (a measure of four handfuls with both hands held together) per head of whatever food grain is commonly considered to be the popular food of the territory, for himself and for all his dependents irrespective of age. This tax becomes an obligation on every Muslim at the beginning of the night of 'Idil Fiṭr. To give away this charity before one finishes his 'Id prayer is commendable, but to delay it until the day passes wholly is unlawful. However one can lawfully start giving away his Fiṭrah from the first day of the month of Ramaḍān. It is not obligatory on one who is under financial difficulties. One who has just enough to feed, clothe, and accommodate himself and all who are maintained by him, for the night and day of 'Idul Fiṭr and nothing more is considered to be one in financial difficulties. One has to pay the Fiṭrah for himself, his wife, his children, his father and then his mother respectively. As for the collection and distribution of Fiṭrah the rules pertaining to Zakāt will equally apply on it. The recipients of Fiṭrah are the same eight categories as mentioned in Zakāt.

THE FOURTH BASIC PRINCIPLE

Fasting الصَّوْمُ **(Ṣawm):**

Ṣawm literally means to restrain oneself and according to the religious terminology it means to restrain oneself from eating, drinking,sexual penetration and from all those things of which one is religiously required to have restraint against, throughout the day time.

The Merits of Fasting

Allah the Almighty sayeth in the Holy Qur'ān: "O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self restraint." (S.2 A.183). It is evident from this Quranic verse that fasting is not instituted in Islam as a mere ritual without having any aim or objective or rationale behind it but it is instituted with a set purpose and that is to train us human beings in self-restraint, in other words to train our reasoning capability to have a control over our animal capabilities of nature. In emphasizing the importance of this fasting our Prophet has said: "Allah the Almighty the Magnificent sayeth: Every act of piety is for the sons of Adam except the fasting, for it is for me and I will reward it Myself, and fasting is a shield (against sins and Hell fire) therefore, if it is a fasting day for anyone of you let him not speak obscenity in it and let him not utter vain talk and if anyone scolds him or fights with him let him say: I am fasting. By One in whose hands is MuHammad's soul, verily the odour of the mouth of a fasting man is more fragrant with Allah in the Last Day than the fragrance of musk and for the observer of fasting there are two happiness which he will enjoy: when he breaks his fast he will be happy because of his breaking the fast and when he meets his Lord he will be happy because of his fasting." It is also reported of our Prophet as having said: "Each of the five daily obligatory prayers, each Friday congregational prayer and each Ramaḍān fasting serves as an atonement كَفَّارَةٌ (Kaffārah) for all those sins one might have committed between it and another salat, Friday congregational salat and Ramaḍān fasting as long as one abstains from Major sins." "Whoever observes a day's fasting in the month of Ramaḍān he will be deprived of sins and be made (as innocent as) a child born on that day, and if he is alive till next year there will be no sin recorded against his name." He is further reported to have said: "The sleep of one who fasts is an act of devotion, his breathing is Tasbih (the glorification of Allah), his prayer is acceptable, his sins will be forgiven and the rewards of his acts of devotion will be doubled."

Rules Relating to Fasting

It becomes an obligation to fast the entire month of Ramaḍān by either completing the month of Sha'ban with thirty days or by the sighting of the crescent moon by a just person on the evening of the 29th day of Sha'ban. If the moon is sighted in a place it is obligatory for those who share the same (sunrise line) Maṭla' or meridian of that place, to start fasting.

For the validity of fasting there are certain conditions: They are:

1) Intention (Niyyah) for every day of fasting. In Obligatory fasting it is obligatory to do the intention in the night of fasting and not in the sunnah fasting, in which case it is enough to do the intention before the sun passing the Meridian. It is also obligatory to specify all the specifications other than the obligatoriness (such as ada'an or qada'an or expiation or vow).

The intention for the daily fast of the month of Ramaḍān is:

نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرْضِ رَمَضَانَ هٰذِهِ السَّنَةِ لِلّٰهِ تَعَالَى

Nawaytu ṣawma ghadin 'an 'adā'i farḍi Ramaḍāna hādhihis sanati lillāhi ta'ālā. "I intend to fast for the (entire duration of the day time that immediately follows this night) by way of performing timely the Obligatory Fast of the month of Ramaḍān for Allah, the Lofty."

2) To abstain from intentional sexual penetration and masturbation (any other way of ejaculating the sperm intentionally).
3) To abstain from trying to vomit (to vomit without willfulness will not affect the fasting).
4) To avoid any substance from entering inside the body such as anything reaching the inside of the ears or the urethra on the condition that such a substance enters through an opening. Saturation of the pores with oily or greasy things and anointment of the eyes with collyrium and to have a bath will not affect the fasting. If one eats or drinks forgetfully or ignorantly irrespective of whether it is little or much his fasting will not be affected, but it will not be excusable for the ignorant if he were not a convert who had embraced Islam shortly before or one who was brought up in the remote country side. Fasting will not be affected if the dust of the road or street enters one's inside even though he intentionally keeps his mouth open.

Also one's fasting will not become void by swallowing the pure saliva coming out from its gland even though it passes over the tongue. But to allow the saliva to pass through the gaps in between the teeth and then to swallow will break the fast because it is possible for him to spit it out. The swallowing of the phlegm, and allowing the water when rinsing the mouth, to reach one's inside, will break one's fast, if one exceeds in rinsing his mouth in cases other than cleansing any impurity in the mouth. One will break his fast by rinsing one's mouth, though without exceeding, if one rinses one's mouth for cooling it or rinses it for the fourth time in the ablution or rinses it vainly. One's fast will break if it becomes evident later that one had eaten anything during the day time because of eating mistakenly after the saHr time. However, his fast will not be considered broken if one had to eat anything out of coercion.

5) To be a Muslim for the whole of the day time.
6) To be free from the major ceremonial impurity out of menstruation and child birth in the case of women.
7) To remain with sanity the whole of the day time.

Again if a person loses his consciousness out of swooning or intoxication and he regains his consciousness for at least a moment in the day time his fasting will not be affected. To observe fasting on the two festivals (Hari Raya) and on the ayyamut Tashriq

(the brighter days) i.e.: the eleventh, twelfth and thirteenth days of the month of Dhul Hijjah will not be valid and it is a forbidden act (Harām) to do so. As for fasting during the latter half of the month of Sha'ban it is not valid except when it is part of a wird (continuity of regular optional fasting) or for vow or for delayed fulfillment of obligatory fasting or for expiation or for joining the fasting of the latter half with that of the earlier half of this month.

The conditions of those on whom fasting of Ramadan is an obligation

1. Mental soundness.
2. Attainment of adolescence.
3. Being a Muslim.
4. Ability to fast.

A child of seven years should be ordered to observe fasting and a child of ten years should be beaten for not observing the fasting if they are able. It is permissible for those who are ill to the extent that it will be lawful for them to do the Tayammum instead of their wudu' for their salats, for those who fear death, for those who are in excessive hunger and thirst, and for those who make a lengthy travel (exceeding the distance of two days camel ride) permissible in the Islamic law, except when the journey is begun after sunrise, to go without fasting. However, to fast even though one is on such a journey is meritorious if he does not experience any inconvenience. If the child attains his adolescence, or the traveller came back home, or the sick was cured, while they were still fasting, it is Harām (forbidden) for them to break the fast. If they were not fasting it is commendable to observe the abstinence. Whoever does not fast or breaks his fast for any lawful reason or otherwise it is a duty incumbent on him to fulfill the obligation when it becomes convenient for him again except in the case of a child, an insane person or an infidel (not the Murtad). It is commendable to do this Qaḍā' fasting consecutively and without delay. But if anyone without valid reason forgoes fasting then it will be obligatory on him to do the Qaḍā' consecutively and without further delay. It is Obligatory on one who did not do the intention of fasting and one who purposely breaks his fast and on one who does not fast on the dubious date (the 30th day of the month of Sha'ban) when it becomes clear that it is part of Ramaḍān, to observe the abstinence and it is Obligatory on them to do the Qaḍā' without delay.

It is a desirable act to break one's fast if the sun set becomes certain. It is desirable also to break one's fast with three fresh ripe dates or with three dry dates, if it is not possible then with at least one dry date even if that is not possible then with water and to say while breaking the fast

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ أَفْطَرْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ
وَرَحْمَتَكَ رَجَوْتُ وَإِلَيْكَ أَنَبْتُ يَاوَاسِعَ الْفَضْلِ اِغْفِرْلِي اَلْحَمْدُ
لِلّٰهِ الَّذِي أَعَانَنِي فَصُمْتُ وَرَزَقَنِي فَأَفْطَرْتُ ذَهَبَ الظَّمَأُ
وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللّٰهُ تَعَالٰى

Allāhumma laka ṣumtu wa'alā rizqika 'afṭartu wa bika 'āmantu wa 'alayka tawakkaltu wa RaHmataka Rajawtu wa 'ilayka 'anabtu yā wāsi'al faḍli 'ighfirlī AlHamdu lillāhilladhī 'a'ānanī faṣumtu wa Razaqanī fa'afṭartu dhahabadz dzama'u wabtallatil 'uRūqu wa thabatal 'ajru 'inshā'allāhu ta'ālā.

(O Allah for Thee I observed the fast, on Thy nourishment I broke my fasting, I believe in Thee, I entrust my matters to Thee, I hope Thy Mercy and towards Thee I return O, The vastest of favours, forgive me my sins. All praise be to Allah Who helped me so that I could fast, Who gave me sustenance so that I could break my fast. My thirst disappeared, my vessels are quenched, and if God willing my reward is established) and to provide food or drink for some fasters for breaking their fast and to eat with them. It is also desirable to take some food and/or drink, before the finish of the night i.e. before the start of twilight and that too, is better if delayed up to the last hour of the night and immediately before twilight so long as there is no doubt of the breaking of twilight. It is commendable to have one's Major Ceremonial Cleansing (bath) if he finds himself in grave ceremonial impurity (Hadath 'Akbar). It is a sunnah to abstain from even permissible sexual conducts. If anyone scolds him or abuses him he will recollect his fasting and abstain from retort. It is sunnah to abstain from cupping, mellowing, tasting of food and kissing. If however, one fears ejaculation of semen as a result of lustful kissing it is forbidden (Harām). It is also undesirable to brush one's teeth after the sun passes the Meridian. It is a desirable act to be liberal in providing to one's family and to do good to those blood relatives and neighbours and to increase one's charity, reciting of the Qur'ān, educational discussions and remaining in the Masjid الْإِعْتِكَافُ (I'tikaf) particularly during the latter ten days of the month in which period falls the Laylatul Qadr (The Night of Power) and it is desirable to say on these nights "Allāhumma 'innaka 'afuwwun tuHibbul 'afwa fa'fu 'annī" (O Allah Thou art the Forgiver Thou doest love forgiving, therefore, do forgive me my sins).

For those who nullify their fasting in the month of Ramaḍān by sexual penetration it is incumbent on them to do the atonement (Kaffārah) but it is not obligatory on the female participant to that act or those who do it forgetfully or do it being forced by others. It is also not obligatory to do the atonement for any who nullifies his fast in other than the month of Ramaḍān or any who breaks his fast by acts other than sexual penetration. No atonement is obligatory on the traveller or the sick even if they indulge in sexual penetration. No atonement necessary for one who eats or drinks anything thinking that the time is part of the night whereafter he finds it to be part of the day.

The atonement is to free a slave who is a believer and is free from defects which will render him unable to work. If one does not get any slave he has to fast two months consecutively and if he is not able to do so he has to provide sixty needy people each with a Muddu (1 and 1/3 Rottle of Baghdad) of the popular food grain. For each and every day of fasting nullified there is an atonement obligatory on him.

It is Obligatory for one to abstain from fasting when any of his cattle or camels or goats or sheep is in its pangs of death and if he does not slaughter it, it will be a waste, or when a pregnant woman fears that fasting will affect her pregnancy or when a nursing mother fears that, by fasting, she will not be producing the milk needed for her child.

Elucidation on the Rules of فِدْيَة Fidyah

Allah, the Lofty says: "But if any of you is ill or on a journey the prescribed number of fasts (should be made up) from days latter. For those who can do it (with hardship) is a ransom (i.e: a compensation), the feeding of one that is indigent. But he that will give more, of his own free-will, it is better for him." (S.2:A.184)

It is Wājib on one who did not observe fasting in the month of Ramadan, owing to an excuse the removal of which cannot be hoped, such as agedness and presumably incurable illness, to give away a Muddu (i.e: one and one-third Rottle of Baghdad or handful with both hands held together) of the popular food grain of the place, for every day of fasting left unobserved, if he or she had the means at that time, without having to do the Qaḍā' (i.e:the delayed performance or observance of) fasting, even if he or she becomes able to do that thereafter. However, if he or she does not have the means then no Fidyah is obligatory. But it is Wājib on the pregnant woman and the woman who nurses milk to a child, to give away the Muddu of food grain and to do the Qaḍā' of the fast left unobserved because of the fear on the child. And it is Wājib on one who delays the Qaḍā' observance of the fasting of any of the fasts of one Ramaḍān until another Ramaḍān without any legitimate excuse for the delay, to give away the Muddu of food grain for each and every year so delayed and it would multiply by the number of recurrence of the years, according to dependable opinion. And when one delays further the Qaḍā' of Ramaḍān fast, despite one's ability to observe it, until another Ramadan comes and he dies, then from his estate two Muddu of food grain for every day of fasting (one for the unobserved fast and one for the delay) will be given away, if none of his or her near relatives or their permitted persons observed it. However, if it was observed by them, then only one Muddu has to be given away for the delay.

Those eligible to receive the Muddu of food grain are the Faqirs (the Poor) and Miskins (the Needy) alone and not the other categories stipulated in respect of Zakāt. And one cannot break a day's Fidyah between more than one recipient. However, one can give away all his Fidyah together to any single Poor or Needy. And there is neither Qaḍā' nor Fidyah prescribed for one who died without performing an Obligatory Ṣalāt. However, there is a strong difference of opinion in that respect.

Sunnah Fasts

On the ninth day of Dhil Hijjah يَوْمُ عَرَفَة (yawmu 'Arafah), the ninth and tenth days of MuHarram, the six days after the first day of Shawwal (which is the 'Idul Fiṭr) the thirteenth, fourteenth and fifteenth days of every month excluding the month of Dhil Hijjah and on every Thursday and Monday it is a confirmed sunnah to observe fasting.

Forbidden Days for Fasting

It is forbidden to observe fasting on the following days:

1. 'Idul Fiṭr (Hari Raya Puasa)
2. 'Idul 'AdHā (Hari Raya Haji)
3. The 11th, 12th and 13th days of the month of Dhil Hijjah.

THE FIFTH BASIC PRINCIPLE

(The Pilgrimages) الْحَجُّ وَالْعُمْرَةُ

Hajj and 'UmRah (The Greater and Lesser Pilgrimages)

Allah the Almighty sayeth in the Holy Qur'ān:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

"Walillāhi 'alannāsi Hijjul bayti manistaṭā'a ilayhi sabila." (Pilgrimage to that House is a duty men owe to Allah – those who can afford the journey). (S.3 A.97) and again وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ "Wa 'atimmul Hajja wal 'umRata lillāh" (and complete the Hajj or 'UmRah in the service of Allah) (S.2 A.196) The Holy Prophet is reported to have said "If anyone who is able to perform the Hajj and does not do it until his death let him die as a Jew or Christian as he pleases." He is also reported to have said: "Whoever performs his pilgrimage for Allah and returns his sins of transgression and negligence will be forgiven, and if he prays for anyone his prayer will be accepted. Whoever goes away from home for Hajj or 'UmRah and passes away while on his journey,he will be rewarded the reward of Hajj and 'UmRah for every year until the Last Day. Whoever, receives a pilgrim (on his return) before he enters his own dwelling and asks him to seek Allah for his forgiveness, his sins will be forgiven."

Islam is ultra-national in its ethnological and other current senses. So the brotherhood of the faithful, which Islam has inculcated, is truly international. And for the purpose of fostering this brotherhood and causing greater contact between the members of the Muslim community spread all over the world, the institution of Hajj or pilgrimage to Makkah, its cradle, has played a prominent role almost from the beginning of Islam. Hajj is one of the five personal obligations instituted in Islam. This and the lesser pilgrimage known as 'UmRah serve to establish a firmer fraternal bond through Islam amid the otherwise disintegrated masses of the world through race, colour, language, country or clime. Every Muslim, male or female, must perform at least once in life the pilgrimage to the House of Allah in Makkah, if he or she "can find a way thither". Arabia lies in the midst of the three continents which are known as the old world. Thus Makkah is even geographically the centre of the old world. The pilgrim is required to remove his ordinary clothes and everyone wears a simple, humble and uniform IHrām; leads a life of great self-control; abstains from enjoyment or fulfilling passionate desires, during the Hajj period of his stay in or around Makkah. This is a really cosmopolitan gathering where and only where complete equality of the children of Adam is to be found. Besides it is the meeting place of diversified languages and cultures where they all learn to respect and tolerate one another's culture or language and convey the knowledge obtained through their experience to their fellow countrymen on their return thereby promoting understanding and tolerance between the peoples and nations of the world which will in the long run bring about the most needed peaceful co-existence amidst nations.

The manner of starting off for Pilgrimage:

If anyone intends going for Hajj he should first of all seek the forgiveness of Allah by repentance (Tawbah) and pay up all his debts and seek the pardon of people to whom he might have done any wrong. Then ensure the continued provision of the basic needs of his wife, children and other dependents and of other usual expenses. He should write a will for his estate, if any. Then from the lawfully earned or possessed wealth take the required amount for his journey to and from and perform the pilgrimage. If there is doubt as to the legality of the earning or possession of such wealth with which one performs his Hajj, it is reported that his Hajj will not be accepted.

The conditions required for the obligation of Hajj:

1. To be a Muslim.
2. To have attained adolescence.
3. To be sane.
4. To be free (free from slavery).
5. To be of means to provide for one's wife, children and other dependents their basic needs (food, clothing, dwelling and other normal expenses) and to be able to perform the voyage to and from, financially, physically and environmentally.
6. To have no fear of danger in one's journey.
7. To have enough time for the valid performance of Hajj after one attains the ability to do so.

The Obligations (or Duties to be performed) in الحَجّ Hajj:

1. To do the IHrām with the intention of performing Hajj.
2. On the ninth day of Dhil Hijjah to stay at Arafah after the sun passes the meridian.
3. To circumambulate the Ka'bah, after midnight on the tenth day.
4. To run between صَفَا Ṣafā and مَرْوَة Marwah seven times.
5. To shave off at least three hair from ones head.
6. To perform these obligations in the order mentioned.

(These acts cannot be substituted by giving a (damu) compensatory slaughter).

The Obligations (or Duties to be performed) in 'Umrah:

All the above mentioned Obligations except the stay at 'Arafah.

The Acts that are Wājib in Hajj:

1 To do the IHrām in the Miqat (appointed place). (IHrām means putting on the pilgrim's garb with the intention of performing Hajj).
2. To remain a portion of the night in Muzdalifah after midnight on the night of the tenth day of ذِى الْحِجَّة Dhil Hijjah.

3. To stay in Mina for the greater parts of the three nights of the أَيَّامُ التَّشْرِيق Ayyāmut-tashriq. i.e. 11th, 12th and 13th of Dhil Hijjah.
4. On the tenth day after midnight to hurl seven stones in the Jamratul 'Aqabah.
5. To hurl seven stone at each of the three Jamrats (جَمْرَةُ الْعَقَبَة Jamratul 'Aqabah, جَمْرَةُ الْوُسْطَى Jamratul Wusṭ and جَمْرَةُ الْأُولَى Jamratul 'Ūlā) on each of the three days of the Ayyamut Tashriq after the sun passes the meridian.
6. To perform a farewell circumambulation. This has to be done by men and the non-menstruant women.

(These acts can be substituted in case of any of these being omitted by giving a damu. In fact it is an obligation to do so).

The Sunnah acts of Hajj:

1. To take a Sunnah bath, the like of a major ceremonial cleansing, before staying at 'Arafah.
2. To apply perfume before doing the IHrām.
3. To say the Talbiyah (i.e. to say لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

"Labbayka Allāhumma Labbayka Labbayka Lā sharīka laka Labbayk 'Innal Hamda wan ni'mata laka wal mulk lā sharīka lak)
4. On entering Makkah to do the Tawaf al Qudum i.e. to do the circumambulation of the Ka'bah for his arrival.
5. To stay the ninth night of Dhil Hijjah in Mina.
6. To recite the various prayers prescribed for the various occasions at their right occasions.
7. To pray for the Heaven and seek protection against the Hell.

The Acts which are prohibited (Harām) while in IHrām:

1. To have sexual penetration.
2. To have sexual pleasure other than by penetration.
3. To masturbate or cause seminal flow.
4. To marry.
5. To apply perfume.
6. To remove hair or nails.
7. For a male, to wear sewn garments.
8. For a male, to cover the whole or part of his head.
9. For a female, to cover the whole or part of her face.
10. To hunt.

(If any of these acts are done forgetfully while in IHrām, he or she has to give Fidyah obligatorily).

The requirements of اَلطَّوَافُ **Ṭawāf (Circumambulation):**

1. To be free from the two, Major and Minor Ceremonial Impurities.
2. To cover the essentially coverable parts.
3. To intend doing the Ṭawāf (if it is not done as a part of the Hajj or 'UmRah)
4. To start the Ṭawāf from the Black Stone اَلْحَجَرُ الْأَسْوَدُ (Hajarul 'aswad) by making the Ka'bah on one's left side.
5. To make the Ka'bah on one's left side throughout the Ṭawāf.(i.e. to circumambulate the Ka'bah anti-clock wise)
6. To circumambulate seven times in each Ṭawāf.
7. To circumambulate outside the Ka'bah.
8. To do the Ṭawāf intentionally.

It is a confirmed sunnah to visit the Tomb of the Holy Prophet, (and to do it after the Hajj is an act of great merit), to say the ṣalawāt on the prophet on one's way to Madinah whether on the road or in inns and hotels, and to take bath and wear clean clothings before entering the Masjid at Madīnah. One has to fill his heart with respect for the prophet as though he is going to meet the prophet alive, and respectfully enter the Masjid and underneath the Mimbar of the Rawdah one should say his Ṣalātu TaHiyyatil Masjid and praise Allah for vouch-safing him such an opportunity and then ask Allah for the fulfillment of his desires and acceptance of his prayers. Then facing the facial side of the Prophet's tomb and with his head drooping downward with respect one should say:

اَلسَّلَامُ عَلَيْكَ يَارَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْكَ يَارَسُوْلَ اللهِ

"Assalāmu 'alayka yā rasūlallāh ṣallallāhu 'alayka yā rasūlallāh" (Peace be on you O messenger of Allah and May Allah's regard be on you O messenger of Allah). Then moving towards his right one should say salam to sayyidinā 'Abu bakr Aṣṣiddīq (May Allah be pleased with him), then one should move a bit further in the same direction and say salam to Sayyidinā 'UmaRabnil Khattab (May Allah be pleased with him). Then one should go back to the first position and seek Allah for the solicitation (wasilah) of the prophet and ask Allah for the Shafa'ah of the prophet for him, his relatives and all other Muslims. Then one should turn towards the Ka'bah (Qiblah) and ask Allah for whatever one desires.

Then he will visit the tombs of سَيِّدَةُ فَاطِمَةُ Sayyidah Fāṭimah (May Allah be pleased with her) the daughter of the prophet, 'abbas (may Allah be pleased with him) the uncle of the Prophet and Imam Hasan (May Allah be pleased with him the grandson of the prophet, whereafter, he will go to the جَنَّةُ الْبَقِيْعِ Jannatul Baqi' and visit the tomb of Sayyidinā 'Uthmān (May Allah be pleased with him) and all those members of the family of the prophet and his companions and their followers who were buried there. After which one has to visit the tomb of Sayyidinā Hamzah (May Allah be pleased with him). Then it is a sunnah to go to Masjid Quba and to do ablution from the same well wherefrom our prophet took his ablution and drink a little of the water. It is desirable to consider the loftiness of the position of the prophet and the humbleness of the position of oneself and beg Allah with all humility and piety to forgive his sins and make him eligible for the Shafa'ah of the prophet.

Lawful and unlawful foods from animals and other things

Marine Animals

That which lives in water and taking it out of water is fatal to it such as: Fish. It is lawful food no matter in what way it dies, so also river mussels, sharks and black water insects.

Amphibious Animals

That which lives on land and in water such as: Frogs, crabs, tortoise and crocodiles. These are unlawful for their wickedness. And snakes and scorpions are unlawful for their poison. All these six are forbidden to be taken as food.

Land (Terrestrial) Animals

That which lives on land alone such as: Camels, cows, sheep, goats, horse, wild-ox and cow, buffaloes, wild-ass, deer, mastigure(Iguana), hyena, hare, rabbit, fox, jerboa and sable are lawful whereas mules, domestic donkeys, all beasts which have canine teeth or fangs and all birds which have their claws and which make use of them on their preys such as: Lions, tigers, wolves, bears, elephants, monkeys, hawks, falcons, kestrels, vultures and eagles are unlawful. So also jackals, wild and domestic cats are unlawful.

It is a sunnah on Muslims to kill harmful animals such as snakes, scorpions, crows, kites, rats and all kinds of harmful beasts and it is not lawful to take any of these as food. It is unlawful to take parrots and peacocks as food. It is lawful to take ostriches, cranes, ducks, geese, fowl, doves, pigeons and all those birds which are in the shape of a sparrow irrespective of their colour or species such as nightingales, finches and starlings, as food. But it is not lawful to take swifts, ants, bees, flies and insects such as beetles and worms. So, too, are those which are cross-bred between eatable and non-eatable animals. However, the cross-breds between two eatable animals irrespective of whatever shape they might take are lawful to be taken as food. Animals on which there is no specific law are lawful if those are considered to be good for eating, by the respectable Arabs of sound natures in their comfortable life and if not, those are unlawful.

Vegetables, mineral foods and beverages:

Vegetable foods include all types of edible cereals, seeds, fruits (whether ripe or not), leaves, stems, flowers, roots, juices etc., which are considered to be nourishing, refreshing, quenching and remedying, are lawful provided they are not intoxicating and will not endanger one's life or are not harmful medically. Minerals such as salts & c. are lawful provided their quantity and quality do not endanger one's life or are not harmful medically. To over eat or over drink even out of the lawful foods and drinks is not lawful in Islam.

اَلذَّبْحُ

Slaughtering for Food:

The method of slaughter of land animals Islamically permitted to eat, in order to make the eating of it lawful, is by cutting the throat or the front part of the neck if it (ie: the animal) can be handled, and if not, by cutting fatally on any part of the body. In order to make the cut or hunted animal lawful for the eating, the slaughterer or the hunter should be a member of the Islamically inter-marriable category (Ahlul Kitab) by his being a Muslim or a follower of the Divine Books, according to its conditions. Slaughter by a discrete boy is lawful. That slaughtered by a blind person is undesirable. It is unlawful for the blind to hunt by archery, by throwing or by sending hunting dogs. It is lawful to take dead fish and locusts as food even if they be hunted or captured by infidels. Likewise it is lawful to take the worms (dead or alive) which originate from the food stuffs such as vinegar, as food. However, to eat them separately (apart from the foodstuffs) is unlawful.

If one hunts a wild animal or a frightened away camel, sheep or goat by throwing an arrow or sending a hunter dog or other animals or birds for it, and it reaches part of its body and as a result is dead immediately, it is lawful to take it as food. If a camel, cow or sheep falls into a well and it is not possible to cut its throat it should be treated as a runaway camel & c.

The slaughter of all land animals, when they can be handled, is by cutting the whole of the pharynx (i.e. the air passage) and the whole of the gullet (i.e. the food passage) and it is desirable to include the two jugular veins, one on each side of the neck, while slaughtering it. If a person cuts the animals from the back part of the neck (i.e. nape) he is a sinner but if he does it quickly and cuts both the gullet and the pharynx while still the animal is alive , it is lawful to eat it, if not, it is unlawful to eat it. It is a sunnah to cut a camel in the lower part of its neck and the cow and the sheep in their throat, but it is permissible to do vice versa. It is also sunnah to stand the camel on its feet and to tie its neck to something while slaughtering, and the cow and the sheep lying down on their left sides and their legs should be tied together except the right hind one. The blade of the knife used should be sharp and the slaughterer and the animal should face the Ka'bah(Qiblah). While slaughtering the slaughterer should say Bismillāhi and should add Salawat on the prophet.

It is lawful to slaughter the animals which can be handled and to wound those which cannot be handled, with all sharp things which can cut, made of such materials as iron, brass, gold, wood, cane, stone, glass, silver and lead not with nails, teeth or any type of bones. And it is lawful to hunt with trained carnivorous animals and birds such as dogs, hunting leopards, hawks and falcons.

اَلأُضْحِيَّةُ

'UdHiyyah (Sacrificial Slaughter)

It is a sunnah Mu'akkadah (confirmed sunnah) on Muslims to do the sacrificial slaughter. It will not become an obligation unless it is made obligatory by a vow. It is sunnah on one who wishes to make a sacrifice not to remove his hair or nails during the first ten days of the month of Dhil Hijjah until he does the sacrifice and to slaughter the animal himself with his own hands or at least be present in the scene to look at the sacrifice. The sacrifice is not correctly done except when camel, cow or sheep or goat of either sex is sacrificed. The camel should have completed five years and entered in its sixth year. As for the cow and goat they should have completed two years and entered in their third year, and as for sheep it should have completed one year and entered in the second year. Of these three kinds of animals male, female and castrated are equally allowed. Camel and cow can be sacrificed for seven persons and a sheep or goat can be sacrified for only one person.

In order that the sacrifice is properly done the sacrificial animal should be free from all defects which might result in the loss of any quantity of flesh however trifling the loss may be. Therefore, an animal which is emaciated (i.e. which has no pith in its bones), mad animals and that which has lost part of its ear, that which is lame, that which is one-eyed, that which is sick and that which is scabby will not be considered sufficient for this purpose. However, an animal having very little scabs, that which has lost its horns and the ear of which is split or pierced whereby no loss of flesh can be perceived, are not considered defective.

The time for sacrifice starts immediately after the 'Id congregation and its sermon, on the 10th day of Dhil Hijjah and lasts until the sunset on the 14th of Dhil Hijjah. The time for 'Id congregational Ṣalāt starts with the climbing of morning sun to the height of a spear (i.e. 5 degree) above the horizon on that day. If one takes a vow to sacrifice and says pointing to one of the three kinds of animals specified: "By Allah, it is a duty incumbent on me to sacrifice this animal" he should slaughter that animal to which he pointed at that time. It is an essential pre-requisite to recite the intention of sacrifice when slaughtering the animal. The sacrificer can eat the sacrificial animal and feed the rich out of it if the sacrifice is Sunnah. But he cannot transfer the possession thereof to the rich. He can take 1/3rd and the rest he should give away in charity to the poor. It is an obligation to give away part of it, however small, to the poor, but it is desirable to give away the whole except the morsels which he may consider a blessing.

اَلْعَقِيقَةُ

'Aqiqah (Sacrifice in celebrating child birth)

'Aqiqah is a sunnah sacrifice to signify, celebrate and to announce the birth of a Muslim child. It is a sunnah to slaughter two sheep or goats for a male child and one for a female child by slaughtering the animals with the intention of 'aqiqah and cooking the meat. In age and soundness from defects, and in the eating, charity and presentation of it, the rules of 'aqīqah are the same as the rules of sacrifice. But in 'aqiqah it is sunnah to cook it and not to smash any bone thereof and to do the slaughter on the seventh day of the birth of a child. The 'aqiqah will not be forgone if it is for any reason, not done on the seventh day. The child shall be named on this day and the child's head be shaved after the slaughter and for the weight of the hair gold or silver be given away in charity. Moreover, the primary call for Ṣalāt ('Adhān) be recited in the right ear and the secondary call for Ṣalāt ('Iqāmah) be recited in the left ear of the child immediately after its birth. It is a sunnah to feed the child with a little of softened date or any sweet liquid.

اَلنِّكَاح

'An-NikāH(Marriage)

NikāH literally means to embrace and have intercourse but according to Islamic legal terminology it means an agreement covering the permissibility of sexual intercourse by employing the derivations of the words 'inkaH or tazwij. Allah says in the Holy Qur'ān: "Marry women of your choice, two or three or four, but if ye fear that ye shall not be able to deal justly (with them) then only one, or (a captive) that your right hands possess". Our Holy Prophet is reported to have said: "O, assembly of youths whoever among you is able to make a home let him get married for it will very much avert one's eyes (from lustful sights) and is most chasteful for the private part, and whoever is not able he should then fast because it will repulse him therefrom". He is again reported to have said: "Marry more, bring forth more children and increase in number, for I will be proud of you over other people in the Last Day, even by a cast off foetus." He is also reported to have said: "Whoever marries he verily performs two thirds of the religion, therefore, let him fear Allah in the remaining (one-third)." It is reported of him, too, that he said: "The marriage is my way, whoever turns away from my way he verily turns away from me." At another occasion he said: "Whoever neglects marriage for fear of poverty (through family responsibilities) he is not of us." He again has said: "Whoever is wealthy let him get married" – "Marry, for there is no celibate in the Heaven." – "And do not be like the Christian monks." The Prophet is reported to have said also: "A woman would be married for four things: for her wealth, for her noble descent, for her beauty and for her religious piety, therefore, be victorious by marrying a woman who has religious piety."

Marriage Law and Marital Obligations:

1. It is MustaHabbu (commendable) for one who needs marriage if he possesses enough wealth to pay the dowry مَهْر (Mahr) and meet the expenses of his wife's maintenance (such as food, clothing and dwelling).
2. To abstain from marriage is (MustaHabbu) commendable for one who does not possess the wealth. He should then suppress his sexual desire by fasting. It is not allowable to suppress one's sexual desire by medicines. If one does not suppress his sexual desires by fasting he may not be asked to get married, therefore, he can get married if he chooses to, since there is no objection in the law.
3. If one does not need marriage by having no desire for sexual intercourse it is Makrūh (undesirable) for him to get married if he does not possess the wealth needed for it. However, it is not Makrūh for one who possesses such wealth even though he does not have the desire for sexual intercourse, if he has no physical defect. But it is better for him to be engaged in pious deeds rather than to get married. If, however, he does not engage himself in pious deeds, it is better for him to get married.
4. If one does not need marriage by having no desire for sexual intercourse and he possesses the wealth needed for marriage but he is physically defective by being very aged, permanently ill or impotent it is makrūh for him to get married.

It is MustaHabbu (commendable) to wed a religiously pious, (as against a woman who is a sinner) virgin of noble descent (as against a bastard woman) who is not a close relative (because the sexual desire will weaken in the case of near relatives and as a result the children will not be sturdy built). However, a distant relative is better than a complete stranger.

If one desires to get married with a woman it is sunnah for him to look at her before Khitbah (engagement) even though she does not permit. It is permissible for him to look at her repeatedly.

Even though one is allowed to look at the bride whom he is to get engaged with he shall not look at anything other than the face and both hands up to the wrists, because those other parts are considered to be her essentially coverable parts according to Islamic Law. One can know, by looking at the face, the beauty, and by looking at the hands, the fertility and form of the body. One can look at the inside and outside of the hands of his intended bride before getting engaged.

It is forbidden for a male of adolescence to look at the عَوْرَة 'awrah (essentially coverable parts) of a grown up free woman who is an Islamically stranger woman to him ('ajnabiyyah). Here the term "grown up" means girls who are not of the young age and who are not considered capable of being lustfully coveted. However, it is forbidden to look at even the face and the hands if it is feared that it will lead to allurement or seduction, this is because to look at a stranger woman is in one's mind a mark of seduction and an agitator of lust. A Muslim should not look at any part of the body, of a woman of Islamically unmarriageable category مَحَارِم (MaHārim), between the navel and the knee. However, it is permissible for him to look at parts other than this. It is permissible to look at parts other than those between the navel and the knee of a slave girl without lust. It is also permissible to look at all parts of the body of a female child except her private part because she is not considered to be capable of inciting lust. It is permissible for a man to look at another man except the parts between his navel and the knee, because to look at those parts is forbidden for they are his essentially coverable parts. To look lustfully at a beardless youth is prohibited in Islam. For the purposes of this part of the Islamic Law a woman with another woman is like a man with another man. The law in relation to a woman looking at men who are of the Islamically unmarriageable category is like that of a man looking at those women of the same category. When it is prohibited to look at a person on a particular part it is necessarily followed by the prohibition of touching the same person in that particular part. At times touching a person on a particular part is prohibited whereas looking at that particular part is permissible such as a male touching the face of a stranger woman. But the look and touch both are permissible for drawing out blood scarifying (a kind of acupuncture known as cupping practiced among the Arabs) and medical treatment. In such cases a relative of the unmarriageable category or the spouse of that person must be present, if the patient and the doctor are of different sexes. This type of treatment by a person of the opposite sex can only be permitted if in a locality there is no such person of like sex is available. It is lawful to look at a person of the opposite sex for business transactions, witnessing and education, upto the extent

of one's need.

It is permissible for the husband to look at all parts of his wife's body. However, it is makrūh to look at her private part.

Engagement

It is permissible to do the engagement with a woman who is free from any marriage or عِدَّة 'Iddah (mourning period), either implicitly or explicitly. If a woman is in her 'Iddah (mourning period out of Ṭalaq بَائِن Bain, Ṭalaq رَجْعِيَّة Raj'iyah or out of the death of her former husband) it is prohibited to seek an engagement with her while in that period, explicitly. It is also prohibited to seek engagement with a woman who is in her mourning period out of a ṭalaq raj'iyyah, implicitly. However, to seek for an engagement with a woman who serves a term of 'Iddah out of her husband's demise, implicitly, is lawful. Likewise, too, is lawful with a woman who is separated from her husband by a talaq bain or Faskh. It is prohibited to seek engagement with a woman against the engagement of another when the other has explicitly expressed his petition , except by his permission or his repudiation of the engagement. It is MustaHabbu (commendable) to give a sermon before and after the engagement procedures and another before the wedding procedures are carried out. The sermons should include Hamd (praise of Allah), ṣalāt (Regard on the prophet), a verse from the Qur'ān a prayer for the Muslims and advice to fear Allah. Then one should mention the purpose of that meeting and seek the engagement or marriage as the case may be.

The Valid Performance of Marriage

Marriages are only valid when they are performed with the الإِيْجَاب (affirmative proposal) and the Qabūl القَبُول (Acceptance). The text of 'ījāb is to say Zawwajtuka or bintiyal 'ankaHtuka musammati bi Khadijah bi ṣadaqin mablaghuhu tis'atu 'ashaRah mithqalan wa niṣfu mithqalin minadh dhahabil 'aHmaril misriyyi 'ala ma 'amrallahu ta'ālā bihi min 'imsakim bi ma'rufin 'aw tasriHim bi'iHsan. (I give in marriage to you my daughter named Khadijah for a dowry (Mahr) amounting to nineteen and a half Mithqal of Egyptian red gold (or its equivalent in money) on the condition of what Allah has ordered, (that is: to take by equitable terms or to set free with benevolence). The text of Qabūl is to say: Qabiltu nikaHaha or tazwijaha bissadaqil madhkuri wa Raditu bihi wa biha. (I accept the marriage with her for the said dowry (Mahr) and I am satisfied with it and her). It must be understood that the dowry in Islam is to be given by the bride-groom to the bride and not vise versa as is practised by certain non-Muslim communities. The 'ījāb and Qabūl can be said in other languages if any or both of the parties do not know Arabic language. Marriage will not be valid if it is done with any condition. Nor it is valid when it is contracted for a period of time (however long it might be). No marriage is valid except when it is done by the guardian and in the presence of two witnesses. The guardian and the witnesses should possess the following qualifications: To be free, to be an adult, to be sane, to be a Muslim, to be males, to be of justice, to be able to hear and to be able to see. The witness of a

person will not be valid if he does not possess any of the above qualifications. It is commendable (MustaHabbu) to get the bride to express her satisfaction with her marriage with the bride-groom if it is a case where her consent is to be taken into consideration. It is a sunnah to get permission from a girl who has attained her adolescence or her discretion before she could be given in marriage to anyone. No woman shall give herself in marriage neither with nor without the permission of the guardian, nor shall any woman give another woman in marriage neither with nor without وَكَالَة wakālah (Agency), nor shall any woman accept the marriage proposal of any by guardianship. It is lawful for a father to give his virgin daughter in marriage irrespective of whether she has attained her puberty or not without her permission because of his perfect compassion towards her. However, it is commendable to get the permission of a virgin girl who has attained her adolescence in order to please her heart. But it is not lawful for him to give his non-virgin daughter in marriage except by her permission. If such a daughter was a young girl she should not be given in marriage until she attains her adolescence.

In all what has been said above, the paternal grandfather is like the father when there is no father. What has been said of non-virgin girls is irrespective of whether the loss of virginity is due to lawful intercourse or unlawful intercourse . However if the loss of virginity was not out of intercourse it has no effect. Whoever is on the brink of blood relationship to a girl such as the brother, paternal uncle or their sons, it is not lawful for them to give her in marriage irrespective of whether she is a virgin or a non-virgin, if she has not attained her adolescence, without her permission. A non-virgin girl who has attained her adolescence will only be given in marriage with her express permission given to her father or other guardians. As for the permission of a virgin girl who has attained her adolescence her silence will be taken as her permission.

The most rightful of the guardians is the father then paternal grandfather then his father etc. until the lineage ends. Then comes the brother out of the same parentage or of the same father, then his son and so on until the lineage ends. Then paternal uncle of the same parentage of the father or of the same father of the father, then his son until the lineage ends. Then come the residuaries as in the law of inheritance. If a girl who is sane and has attained her adolescence specifies her match and her father who is waliyyul Mujbir intends to give her in marriage to another match he has the right to do so because he is more careful in her well being. But when considering her chastity he will not have the right to do so. This stronger than the first. As for the father who is not a waliyyul mujbir he does not have the right to give her in marriage to anyone other than the one who is specified by her. It is not essential (wājib) for the waliyyul mujbir to give in marriage a young girl or boy who has not attained adolescence and is of sound mind because they are not in need of it. If a lone guardian such as father or brother gives a girl in marriage to a man who is not a match for her, with her consent the marriage is valid because the consideration of match is part of her right and of none else.

The Match

The qualities taken into count in considering the matchfulness in marriage are five:

1. Freeness from the defects which are set out for the option of breaking the marriage (They are: madness, leprosy and elephantiasis of either party to the marriage, obstruction in the female sexual organ with flesh or bone not permitting sexual intercourse and impotence or emasculation of the male).
2. To be a free man or woman (not a slave) because a slave is not a match for a free man or woman.
3. Descent or lineage.
4. Chastity (no criminal (known sinner) is a match for a chaste girl).

b. Occupation (a woman or the daughter of a man of menial occupation is not a match for a man of respectable profession and like wise a man or the son of a man of menial occupation is not a match for a woman of respectable profession). A sweeper or a barber, or a watchman or shepherd is not a match for the daughter of a tailor, and a tailor is not a match for the daughter of a merchant. A merchant is not a match for the daughter of an'Ālim or a qaḍī (a judge).

Wealth is not counted as a quality of matchfulness because wealth is not permanent to anyone, nor is poverty. Beauty, too, is not counted as a quality of matchfulness. It is of the most valid opinion that some of these qualities cannot be substituted for the others. Therefore, a physically perfect woman of a lower professional group cannot be married to a man of noble descent with physical defects, nor an Arab woman sinner be married to a non-Arab man of piety.

After looking into the qualities of matchfulness it is commendable to look for the following qualities also because our prophet has said: "A woman could be married for four qualities: her wealth, her noble descent, her beauty and her religious piety, therefore, be victorious by marrying a woman who is religiously pious." When taking this Hadith into consideration there arise sixteen possibilities which are arranged in their order of merit as follows:

Wealth	Noble descent	Beauty	Religious Piety	
/	/	/	/	1
	/	/	/	2
/		/	/	3
		/	/	4
/	/		/	5
	/		/	6
/			/	7
			/	8
/	/	/		9
	/	/		10
/		/		11
		/		12
/	/			13
	/			14
/				15
				16

An insane boy will not be married to anyone at all, likewise too, an insane man will not be married to anyone except when such marriage is needed (on medical grounds or for protecting other chaste woman from him). An insane woman can be given in marriage by her father or paternal grandfather, if any benefit is evinced through such marriage. However, her need for marriage will not be made a condition for her being given in marriage. It is a duty on the Waliyyul Mujbir to give an insane girl of adolescence in marriage.

Islamically Unmarriageable Persons

1. **The Mothers:** It is Harām (forbidden) to marry one's mothers i.e. whoever female begot him or begot who begot him irrespective of whether the begetter is a male or a female and whether the person was begotten directly or indirectly.
2. **The Daughters:** i.e. Whoever female begotten by a man or begotten by a person begotten by that man irrespective of whether the begetter is a male or a female and whether directly or indirectly.
3. **The Sisters:** i.e. whoever female begotten by both of one's parents or either of them.
4. **The Daughters of one's brothers and sisters:** However low the lineage descends.
5. **The Paternal and maternal aunts:** and all those who are the sisters of those males who begot one directly or indirectly or those females who begot one directly or indirectly.

Persons belonging to these categories are not marriageable to a Muslim male according to Islamic Law. The same categories are applicable in the case of milk relationship or relation through fosterage. To be specific, it is unlawful to marry Mother, daughter, grandmother, grand-daughter, sister, maternal aunt, paternal aunt, niece, mother-in-law, step-daughter, father's wife (step mother), daughter-in-law and sister-in-law. However, after one's wife passes away, he can marry her sister. One cannot get married with a woman and her paternal aunt or maternal aunt together.

Mahr(Dowry)

It is MustaHabbu to specify the amount of Dowry in the wedding. However, if it is not specified on that occasion, the marriage will be valid. Mahr becomes obligatory by three things: by the bridegroom making it an obligation on himself, by the judge making it an obligation, or by having sexual intercourse with the bride in which case it will be wajib (Obligatory) on him to pay the normal rate of dowry. However, there is no lower or higher limit for the dowry. If in cases where the bride-groom divorces the bride before having any sexual intercourse, he will be required to pay half of the dowry only.

Wedding Feast

It is desirable to throw a feast for the marriage. It is obligatory for those invited to attend the feast, except for those who have excuses.

خلع
Khul'u

Khul'u (Repudiation by Compensation) is allowed in Islam for a specific compensation. A woman will redeem herself by it from her husband whereafter the husband will not be entitled to revoke the repudiation except by doing a new marriage. Khul'u can be done irrespective of whether the woman is in her menstrual period or free from it.

Talaq (Divorce) طَلَاق

- Sarih (Plain) Unambiguous — This does not require the intention of the repudiator
- Kinayah (Metonymy) Ambiguous — This requires the intention of the repudiator

Repudiation of a non-menstruous woman. (Neither Sunniy nor Bida'iy) Such females are of four categories: a minor girl, a woman who has ceased to menstruate, a pregnant woman and a woman who has redeemed herself through Khul'u and with whom the husband did not consummate his marriage.

Repudiation of a menstruous woman

- Sunniy (Traditional): To repudiate when she is free from menstruation without having any sexual intercourse during that period
- Bida'iy (Innovation): To repudiate irrespective of whether she is free or not from her menstruation while having had sexual intercourse in that period.

A free man secures the right of three ṭalāqs (repudiations) by the very act of getting married. If one repudiates one's wife once or twice it is allowable for him to revoke his repudiation (Muraja'ah) so long as she does not complete her Iddah. If the Iddah period passes it is lawful for him to marry her again by a new marriage and she will be with him while he possesses the right for the remaining number of talaqs only. If anyone repudiates his wife with three talaqs thereafter she will not be lawful for him except after satisfying five conditions. They are: to have passed her Iddah from him, to have married another man, to have had sexual intercourse with the other man and her experience thereof, to have been irrevocably divorced of him, and to have passed the Iddah from him.

'Iddah (period of retirement)

It is of two types: 'Iddah for the death of husband and 'Iddah for reasons other than his death. If a woman observes her 'Iddah for the death of her husband while she is pregnant her period of 'iddah ends with the child birth. If she is not pregnant her 'Iddah is four months and ten days. If she is observing 'Iddah for reasons other than the death of her husband, while she is pregnant, her 'Iddah is only until she gives birth to the child. However, if she is not pregnant whereas she is menstruous, her 'Iddah is for three consecutive periods of purity, except when she is a minor or who has ceased to be menstruous, in which case the 'Iddah is for three months only. As for a married woman who had not consummated her marriage before being divorced it is not incumbent on her to observe 'Iddah. If a woman has been divorced with a talaq Raj'iy (revocable) it is obligatory on her husband to provide her with a dwelling and the maintenance for the period of her 'Iddah. If she is divorced irrevocably then she should be provided with a dwelling alone and not the maintenance for the period of her 'Iddah except when she is pregnant in which case she is entitled for both. A lady whose husband has deceased should observe her mourning, i.e. she should avoid decorating herself and applying perfumes or scents. As for a woman from whom her husband has passed away or is irrevocably divorced, she should stick to her dwelling except when there is any need for going out.

Law of Fosterage

If a woman feeds her milk to another's child, that child will become hers by fostering by two conditions:

1. The child should be under two years of age.
2. She should have fed the child at least five separate feedings.

In such a case, the woman's husband will become the child's foster-father. It is Harām for the foster-son to wed his foster mother or anyone who comes in her lineage.

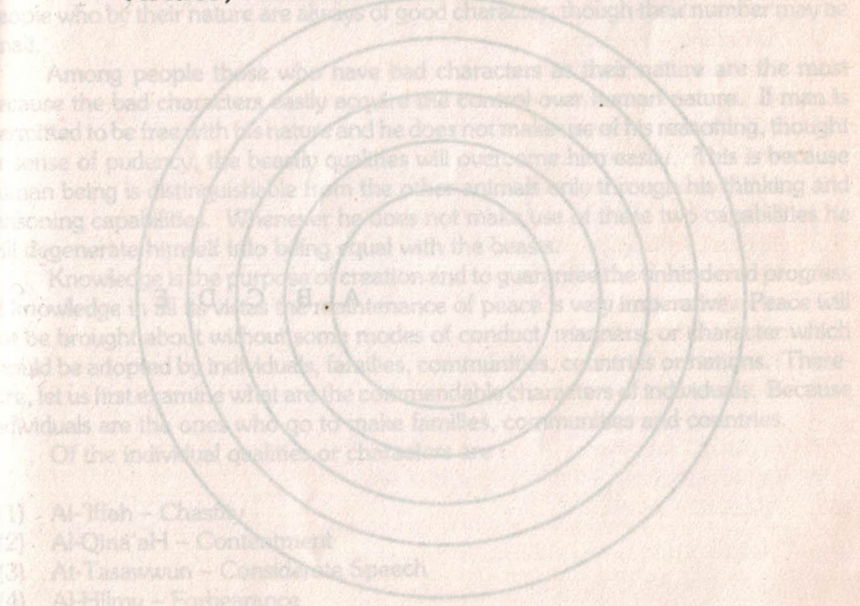
Likewise, too, it is unlawful for her to get married with the foster-son or his son but not so with one who is at the same degree as the foster-son or who is above him in degree.

Maintenance

To maintain the parents and the children is a religious obligation on every head of the family and his wife. As for the parents it is only obligatory to maintain them if they possess any of the two conditions: Poverty and crippleness or poverty and insanity. As for the children it is only obligatory to maintain them if they possess any of the three conditions: Poverty and minority or poverty and crippleness or poverty and insanity. To maintain the slaves and the cattle is also a religious obligation and they should not be made use in works which they are not able to do. To maintain one's wife is religiously obligatory if her relationship with him is not affected due to quarrels or desertion. If the husband is a man of financial ease he should provide his wife with two muddu of her normal food and she should also be provided with her normal gravy and clothing. If he is a man of financial difficulty he should provide her with one muddu of the popular food of the place and with what all those who are in financial difficulty provide as gravy and clothing. If he is a man of moderate financial position he should give his wife 1.5 muddu of food and of gravy and clothing the moderate ones. If the wife is of the type of ladies who are usually given a servant then she should be given a servant. If he finds difficulty in maintaining the wife as specified she has the right to repudiate the marriage by Faskh. Likewise, too, when he is under difficulty to pay her mahr before the first consummation.

If a man gets separated from his wife whereas he has children out of her, she deserves more the right of tending up the children up to the age of seven, the child will then be given its choice between its father or mother. The conditions of the right to tend up the children are seven:

1. Mental soundness.
2. Freedom.
3. Religious piety.
4. Chastity.
5. Trust worthiness.
6. Domicile (settled life)
7. Being free from another marriage. If any of the seven conditions is not maintained, the right to tend up the child becomes void.



Virtues, Manners and Modes of Conduct

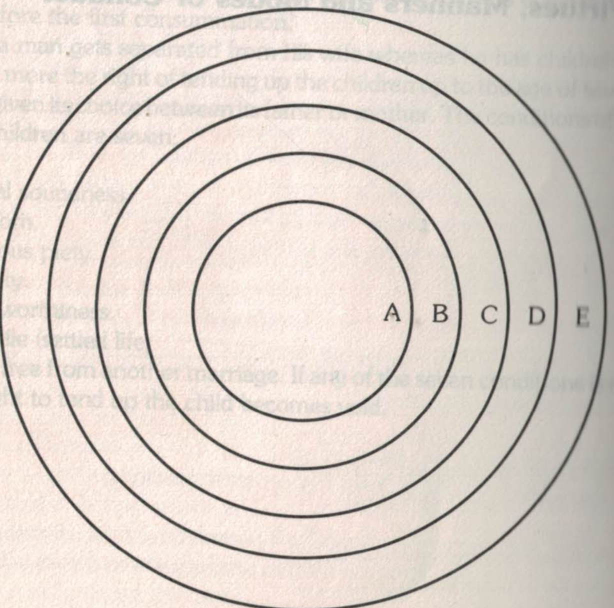
ٱلْأَخْلَاقُ

AKHLĀQ (VIRTUES, MANNERS AND MODES OF CONDUCT)

Man, as long as he lives in this world, is related to his environment in some way or other. By his presence in this world he is related to this world as much as he is related to his environment. This places him in certain conditions of his relationship with all other than himself which demand of him to possess certain qualities virtues, manners and modes of conduct which are very essential for the peace and harmony of universe as a whole. Such qualities virtues, manners or modes of conduct may be classified into five categorie:

(a) Individual
(b) Household
(c) Social
(d) National, and
(e) Inter-national.

Of these five what is inter-national may or may not affect the national, the social, the household or the individual, whereas the individual qualities or conducts may either directly or indirectly affect the family, society, country and the world. The relationship can be depicted by this diagram.



The Holy Qurān and the Traditions deal with such conducts by providing ...ples and the Shari'ah has reduced such information into codified laws. However, ...s are not codified because they are relating to conducts which are subtle and cannot ...dged from their superficial appearance and therefore, these have to be left for the ...ment of one's conscience and Allah. Therefore, they are not included in the ...n Law. Such conducts are called Akhlāq. Since conducts come out from ...racters, characters too, are named Akhlāq in the Arabic Language.

Character is the condition of the mind by which a man does his actions without ...urse to his capabilities of thinking and choice. In some people it is to be found ...rent in their nature but in others it can be cultivated through persistent effort and ...tice by doing exercises in it. For instance, let us take charity. This is to be found ...many people without any effort or exercise on their part to acquire it. Courage, ...earance, chastity, justice and so on are the commendable characters which can be ...nd in many people without any effort on their part. In some people these ...mendable characters may be cultivated through effort and exercise while some ...ers persistently remain with their bad characters without any change.

As for bad characters they can be found in many people. For example ...ardice, stinginess(niggardliness), injustice, wickedness and so on can be found in ...ny people. These bad characters overtake the conscience of most people and rule ...er them. However, though scarcely, there are people who do not have even a single ...d character or detestable manner. But they are discriminable in the degrees of ...fection in their characters. Likewise, too, those who have good characters are ...riminately distinguishable in their degrees of perfection. There are, however, ...ple who by their nature are always of good character, though their number may be ...all.

Among people those who have bad characters as their nature are the most ...ause the bad characters easily acquire the control over human nature. If man is ...mitted to be free with his nature and he does not make use of his reasoning, thought ...sense of pudency, the beastly qualities will overcome him easily. This is because ...man being is distinguishable from the other animals only through his thinking and ...soning capabilities. Whenever he does not make use of these two capabilities he ...ll degenerate himself into being equal with the beasts.

Knowledge is the purpose of creation and to guarantee the unhindered progress ...knowledge in all its vistas the maintenance of peace is very imperative. Peace will ...t be brought about without some modes of conduct, manners, or character which ...ould be adopted by individuals, families, communities, countries or nations. There...re, let us first examine what are the commendable characters of individuals. Because ...ividuals are the ones who go to make families, communities and countries.

Of the individual qualities or characters are :

(1) Al-'Iffah – Chastity
(2) Al-Qina'aH – Contentment
(3) At-Tasawwun – Considerate Speech
(4) Al-Hilmu – Forbearance

(5) Al-Waqar – Sedate Conduct or Staidness
(6) Al-Wuddu – Love as varied from lust and passionate desire
(7) Ar-Rahmah – Mercy
(8) Al-Wafa'u – Fulfilment of promise
(9) Ada'ul 'Amanah – Trustworthiness
(10) Kitmanus-Sirr – Keeping the secrets of others without betrayal
(11) At-Tawadu'u – To be modest or humble
(12) Al-Bishru – To wear a joyful countenance
(13) Sidqul-Lahjah – Trustful Utterance
(14) Salamatun-Niyyah – Purity of Intention
(15) As-Sakha'u – Generosity
(16) Ash-Shuja'ah – Bravery
(17) Al-Munaza'ah – Contention with one's self
(18) As-Sabr – Patience
(19) 'Idzamul Himmah – To have lofty aims
(20) Al-'Adlu – Justice

Since things are best known through their opposites it is only proper to give the opposites of these virtues so that one can comparatively understand the values of these virtues. The opposites of the virtues are given as follows :-

(1) Al-Fujur – Debauchery or Wickedness
(2) Ash-Sharahu – Greed
(3) At-Tabadhdhul – Derogation
(4) As-Safahu – Foolery
(5) Al-Khuraqu – Stupidity
(6) Al-'Ishqu – Passionate Desire or Lust
(7) Al-Qasawah – Hard heartedness
(8) Al-Ghadru – Treachery
(9) Al-Khiyanah – Breach of Trust or Perfidy
(10) 'Ifsha'us-Sirr – Betrayal of other's secrets
(11) Al-Kibru – Haughtiness or Conceit
(12) Al-'Abusu – To wear a Frowning countenance
(13) Al-Kidhbu – Lying
(14) Al-Khubthu – Malice
(15) Al-Bukhlu – Avarice or Stinginess
(16) Al-Jubnu – Cowardice
(17) Al-Hasad – Jealousy
(18) Al-Jaz'u – Impatience
(19) Sigharul-himmah – To have punitive aims
(20) Al-Jawru – Injustice

The obligations for which man is answerable are of two types: حُقُوقُ اللهِ Huququllāh (Obligations to Allah) and حُقُوقُ الْعِبَادِ Huququl 'Ibad (Obligations to His servants or creatures). As for Huququllah, if a servant submits to this type of orders or he trangresses or neglects them, he is answerable to Allah. As for Huququl 'Ibād, if a servant submits to this type of orders or he transgresses or neglects them, he is answerable to his fellow creatures and failing which to Allah. Therefore, one who transgresses or neglects the Huququl 'Ibād should seek the forgiveness of the fellow creatures who are affected by his misdeeds. This is understood from a Hadith meaning, "one of two brothers who does an injustice, or harm to the other let him redress the harm done to and seek the forgiveness of the other in this world."

When we look into the various religious practices instituted in Islam such as the basic principles of Islam we can come to know that all such institutions serve to do away the bad habits, characters and conducts and to supplant good manners, habits, conducts and characters in their places.

Elucidation of Certain Virtues and Manners

Piety :

Piety means to perform the commands of Allah and to abstain from His prohibitions openly and secretly. This will not come to its accomplishment except by one being free from all types of baser qualities and by one bedecking oneself with all the meritorious conducts and manners. It is the path on which whoever treads will attain righteousness. This is what is meant by 'steadfast handhold', which whoever things to will attain safety through it. The ways of attaining this virtue are many :-

To consider oneself that he is a trifling humble servant of Allah and his Lord is Powerful and Mighty and it is not befitting of a humble creature, (servant) to go against the Mighty because his forelock is in His grip.

To think of and remember Allah's bounties in one's all varying conditions.

To think of one's death, for, whoever knows that he will sooner or later die and that before him there is nothing other than either the heavan or the hell, it will stir him to do good deeds according to his capabilities or abilities.

Of these good deeds are to lend help and assistance to all people, especially to fellow Muslims, to look at them with the eyes of mercy and generosity and especially so when they have done a good turn to him. As for its benefits in this world it is the heightening of his status and respect and beatitude of his fame and attainment of people's liking. Because whoever is pious commands respect equally of those who are older than him and those who are younger. As for its benefits in the hereafter it is to be free from the hell-fire and to succeed by entering the heaven.

Is it not honorific enough of a pious man when Allah says of him in praise : "Verily Allah is with those who are pious (those who fear Allah) and those who do righteous deeds"?

II Cleanliness (An-Nadzafatu)

Cleanliness of the body, clothings and place is a religious requirement in Islam. Therefore, it is essential for one to cleanse his body paying careful attention to his hair by combing and by applying sweet-scented oil, and to his two ears by washing and wiping with wet hand and to his mouth by gargling and brushing and to his nose by sniffing water and blowing and to his nails by washing underneath them. Our Prophet (On whom be the regard and peace of Allah) used to apply oil on his head and to comb his hair. To practise the ten cleanlinesses of Ibrahim (AS) given under the section on "The Cleansing for Ṣalāt" is highly commendable.

It is essential again for one to cleanse his clothings with water alone or with soap if he needs it. Likewise, too, it is essential for him to cleanse his places. This is because through cleanliness one can keep himself healthy and free from sadness and hopefully expect happiness. And by cleanliness one can earn the pleasure of his company and society.

III Trustworthiness (Al'Amanah)

This is to fulfil one's duties to Allah and his duties to His servants. By this one's religious piety will reach its perfection and through which others' honours and belongings will be protected. This is because "to fulfil one's duties to Allah" means to carry out the commands of Allah and to abstain from His prohibitions, and "to fulfil one's duties to Allah's servants" means to render back the trust entrusted to one to those to whom they are due, to being honest in measures in dealings, to abstain from betraying the secrets or spreading rumours of the defects of others and to choose for oneself what is most beneficial for himself in this world and in the next.

Allah the Almighty says in the Holy Qur'ān: "Verily Allah commandeth ye to render back your trusts to those to whom they are due"(S.4:A.58). And the Prophet on whom be the regard and peace of Allah, is reported to have said : "He who does not render back the trust has no faith (Īmān) and he who does not keep his promise has no religion."

The opposite of this virtue is known as Perfidy of Breach of Trust. That can be defined as "to go against Allah in one's mind by breaking the covenant". Its ill effects are numerous. Of them is being called by others as a man of perfidy, derogation of religious piety, lowering of one's self in the eyes of others, other people's neglect for him because of his wickedness to them and Allah's wrath towards him and His chastisement of him in the Hell fire on account of his not regarding His commands.

Allah has said in the Qur'ān : "O ye who believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you." (S.8:A.27)

IV Truthfulness and Lying

Truth is to assert or make a statement of anything as it is in accordance with reality. Lie is to assert or to make a statement of anything contrary to what it is in reality.

The causes prompting one to be truthful are the intellect, religion and self respect. Because, the intellect realizes the benefits of truthfulness and the evils of falsehood. Therefore, whoever has intellect will not be pleased with evils and thereby

he chooses truthfulness. And the religion orders one to be truthful and forbids from falsehood or lying. LIkewise, too, is a man who possesses self-respect. He will not be pleased with anything other than truthfulness. Because he desires to adorn himself with virtues, since there is no attraction towards false-hood. The causes of falsehood are the intention of extracting selfish interests, and the intention of safeguarding oneself against harm. This is because man at times sees it safe to utter falsehood and considers it dangerous to utter truth. Therefore, he speaks falsehood against his conscience.

The Dangers of Falsehood :

(A) It will affect one who utters it :-
 (1) By degenerating his respect,
 (2) By making him untrustworthy,
 (3) By degrading him in this world,
 (4) By making him suffer punishment in the hereafter.

(B) It will affect others, too, because, the liar will promise others of something good then will go back on his words, as a result they will be disheartened because of the loss of their hope. And he will think lightly of backbiting and slander and incite people through it towards chaos and peacelessness.

The Following verse from the Holy Quran and Hadith of our Holy Prophet (Peace Be On Him), are enough to indicate on the condemnation of falsehood in Islam.

Allah says : "All those who fabricate falsehood are those who do not believe in the signs of Allah (Quran)".(S.16:A.105)

Our Holy Prophet said : "If a servant lies a single lie, the Angel moves away from him for a mile because of the stinking odour of what he emits".

Also the following verse of the Quran and Hadith of our Holy Prophet (P.B.O.H.) indicate on the excellence of truthfulness:-

Allah says in the Quran : "O those who believe fear Allah and be with those who are truthful".

Our Holy Prophet (P.B.O.H.) said : "Choose truthfulness even though you see that in it is your perishing and in the other (falsehood) is your safety".

V Chastity or Modesty (Al'Iffah)

This is the spiritual quality which keeps one away from forbidden acts and abominable acts of lust. This is the best and most lofty of all virtues. Many of the other virtues such as patience, contentment, generosity, piety, staidness, mercy, and pudency branch out from this virtue. This is the treasure of those who have no wealth and the crown of those who have no status. Those which promote this virtue are : to cease coveting, to stop being greedy in obtaining wealth and to be content with what will suffice one's needs. In praise of those who have this virtue Allah says in the Qur'an : "The ignorant man thinks, because of their modesty, that they (i.e: men of chastity) are free from want." (S.2:A.273)

The Holy Prophet is reported to have said : "Blessed be he who is guided in Islam

and whose life is a life of bare needs and who is content with it."

VI Manliness (Al-Muruwah)

This is a quality which betakes one towards the virtuous conducts and commendable virtues. The bases of this virtue are lofty enterprise and self-respect. Because whoever possesses the qualities of lofty enterprise and self-respect his purpose in life is to attain loftiness in conduct and to attain virtues and to inculcate good manners upon himself. It indicates on the chastity, purity and carefulness of its possessor. Because of this one who has this virtue will not be found to be other than God-fearing, free from lusts and contented with what Allah has bestowed on him without looking into what is in the hands of others.

This virtue has been praised by the Holy Prophet when he said "Verily Allah loves loftiness and nobleness of things".

VII Patience (Al-Hilm)

This is a quality which leads its possessor to abstain from punishing those who wronged him despite his ability to do so. This quality is brought about by one's mercy on the foolishness of the wrongdoer, or by considering oneself to be above all base vilifications or by thinking it a shame to requite a debased act with its like or by being gracious towards the wrong doer, or by considering the previous kind acts done by the wrong doer to him or by waiting for an opportune chance to punish him.

This is because to consider oneself to be above all base vilification is out of his self-respect and lofty aspirations, to think it a shame to requite a debased act with its like is out of his perfect manliness, to consider previous kind acts done by the wrong doer is out of gratitude and to wait for an opportune chance to punish the wrong-doer is out of shrewdness because he who is overcome by his anger will not be able to devise and scheme wisely.

VIII Generosity (As Sakha'u)

This is to spend one's wealth (to give away one's wealth) without being asked or a right being claimed. It is one of the highly appreciable qualities and praiseworthy virtues because in this virtue there is a binding and uniting together of the hearts. Through this people will benefit much and sympathy and mercy will permeate everywhere. Our holy Prophet was giving away his wealth indiscriminately to the poor and the rich. It is reported of the Prophet as having said : 'This is a religion which I am pleased with for Myself. Nothing will render it aright except generosity and virtuous conducts. Therefore do honour Him with the two as long as you are able to.'

IX Humility (At Tawadu')

This is to lower one's wings and to make oneself gentle and kind to others without reducing his own self-respect. The objective of inculcating this virtue is to give everyone his due rights, in respect of honour. Therefore, one who has this virtue will not raise anyone of lower status to a higher status or anyone of higher status to a lower status.

The holy Prophet is reported to have said : 'Whoever is humble Allah will elevate him and whoever is haughty Allah will debase him.'

X Self-Respect (Izzatun Nafs)

This is a quality of man through which he places himself on lofty positions and status of respect. This is caused by the knowledge of one's own value. Its results are to be respectfully attired, to forbear on the evils of the time, to avoid showing out his needs, peoples respect for him, God's benevolence on him. Allah the Lofty sayeth in the Holy Quran : "Honour is for Allah, His Messenger and to those who believe".(S.63:A.8) And our Holy Prophet is reported to have said : 'Allah showers His Mercy on a man who knows the value of his self.'

XI Justice (Al-'Adlu)

It is the moderation in everything and to tread in the middle path according to the requirement of religion. This quality is divided into two parts :

(1) A man's justice towards his self i.e. to tread on the via media, with stability.
(2) A man's justice to others. This is of three types:-
   (a) The justice of a king or sultan towards his subjects by distributing his wealth to the needy and by giving to everyone his due.
   (b) The justice of the subjects towards the king or sultans and the justice of the students to their teachers and the justice of the children towards their parents, in loyalty and sincerity of obedience.
   (c) The justice of a man towards his like i.e. to avoid showing haughtiness or pride towards them, and to avoid harming them.

Allah the lofty sayeth in the Holy Qur'an: "Verily Allah commandeth you to be just and be righteous".(S.16:A.86)

As for being just it is already explained and as for the righteousness it is defined in the tradition of the holy Prophet as 'To submit to Allah as though you see Him.'

XII One's Duties to One's Parents :

Parents are the cause for one's coming into existence. If not for their hardships and pains one would not have been at ease and comfort. As for one's mother, she carried him with pain and gave birth to him with pain. As for one's father he spent his resources on what will bring one benefit by nurturing one's body and spirit. Therefore it is incumbent on one to think of their bounties to him and to be thankful and grateful to them, to follow their commands, except when those commands will clearly lead to sins, to sit with them with respect and overlook their errors, to guard oneself from offending them or annoying them even with a word of contempt, or lengthened quarrels, not to walk before them except when one is in their service and to pray for them for God's mercy and forgiveness, and to persuade them to do good and dissuade them from sins, in order that it will cause them to be safe from hell as even they were the cause for one's existence.

The Lord Almighty says in the Quran :-

'Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: 'My Lord! bestow on them Thy Mercy even as they cherished me in childhood' (Surah: 17:Verses 23,24).

XIII One's Duties to One's Relatives :

They are the blood relatives who are not entitled to any share in inheritance or residue. Allah has commanded us to be attached to these relatives and has ordered us not to detach such relationship. Therefore it is essential for a man to show regard to his duties towards them and to carry them out. He should not annoy any of them by word or deed and should respect them and forebear their wrongs done to him. He should enquire of the whereabouts of those of them who are not to be seen or who are away.

One should help such relatives in obtaining their livelihood and protect them from evils and mishaps if it is within one's ability, even though they are not in need of any such assistance. It is also one's duty to get accustomed to visit them.

XIV One's Duties to One's Neighbourhood

Your neighbour is one whose residence is adjacent to or in the vicinity of your own residence on all sides up to forty houses.

One has duties towards such a neighbour such as to start with the saying of salam, to do good turns to him, to return his good turns if he starts doing them. And to repay whatever you owe him of money or wealth. To visit him and console him when he is ill, and wish him when he is happy. And to tender condolences in his bereavement. One should not get used to looking at the neighbour's womenfolk even though they be one's servants only. He should cover his own coverable parts properly and to ward off evils and abomination from occuring to his neighbour as far as he is able and to wear for him a joyful and respectful countenance.

Our Holy Prophet has said : Whoever believes in Allah and the Last Day let him respect his neighbour. And it is also reported of him as having said : "The Archangel Gabriel kept on advising me in regard to the neighbours so much so that I thought that he is going to make them inheritors".

XV The Manners in Society

These are many. Of them is the wearing of a pleasurable countenance, humbleness, to be a good listener to what others say. To have staidness without pride, to maintain silence when being joked at, to excuse minor wrongdoings of others, to soothe one another with soft words and to avoid being proud of one's status, rank, or riches, because this will bring about one's fall in the sight of the people.

Of such manners, too, is to keep the secret of another because there is no value for a man who does not protect the secret of another.

XVI Maintenance of Cordial Relationship with One's Society

This is to love all in one's society cordially and to be joyful in meeting them.

This is built on five bases :-

1. **Religion:** because the perfect belief will necessitate generosity and togetherness.
2. **Heritage:** because man, by nature, will lean towards his near relatives and will like them and will abstain from meeting out any harm or affliction towards them, as even our Holy Prophet has said : "Verily the blood relatives,(relatives of the same womb) if they meet one another will incline towards one another".
3. **Marital relationship,** i.e. to be in-laws : because man is such that if he loves his spouse, he will love all those who are related to her.
4. **Being good:** i.e. to do good to people.
5. **Brotherliness:** i.e. to consider others as one's brothers as even our Holy Prophet made the Brotherhood amidst the Muhajirin and the Ansar (emigrants of Makkah and the helpers of Madinah), in order that their relationshipwould grow and their affection would increase.

The benifits of this virtue are to have mutual exchange of knowledge and to assist in good actions and pious conducts and because of this the spiritual condition of a person will straighten.

Verily Allah has said : 'Hold fast to the string of Allah Wholly and do not be divided'.

XVII Brotherliness

It is the relationship between two persons, between whom there prevails an intimate friendship.

This will necessitate in the equality of one with the other in wealth, personal assistance, in excusing the other's wrongs, in sincerity and trustworthiness and in making things easier for the other and not harder and in holding one's tougue in whatever will displease the other and in speaking whatever is pleasurable in the eyes of the Shariah and is acceptable to the religion. Therefore, one will persuade the other to do good and dissuade him from doing evil or wrongful deeds. And will pray for him for the perpetuity of his good spiritual state and the everlastingness of his good characteristics and temperaments. As for the merits of this virtue, there are many. Of them are :-

1. Urging one another to attain the qualities of nobleness and virtuous conduct.
2. Fostering love amidst hearts through which the replenishment of inter-relationship amidst Muslims will be promoted. That is the very same thing which Allah has made as the fruit of piety. This is why Allah sayeth : 'Fear Allah and keep straight the relation between yourselves.' (S.8:A.1).

XVIII Conducts in Assemblies

Whoever arrives at an assembly should initiate saying salam to those present and should sit where his way ends in the assembly. He should abstain from vain talks of no importance and change whatever iniquities there be by his hand, if he is unable to do so then by his tongue even if that not be possible for him then by his heart. He should exit therefrom as soon as there is no inevitable need for his presence there. He should not at any occasion look down upon any of his fellow participants in the assembly, for he might be better than him in God's knowledge. He should not respect anyone for his wealth because this will weaken his faith in Religion, and reduce his dignity. If he is on his way to such an assembly he should lower his looks and be ready to offer help to whoever asks for his assistance and should be of service to the weak and should guide those who are stranded and to return the salam of whoever greets him with a salam. He should give to those who ask of him. And he should sit in the assembly with staidness because this will lead others to respect him and regard his status.

XIX Manners Relating to One's Eating:

The manners one should adopt while he is preparing himself to take his food are:-

1. To cleanse both the hands.
2. To place the food on a spread (Sufrah) on the floor.
3. To sit and intend to attain strength for one's service to Allah through the eating.
4. Not to eat while one is not hungry (i.e. when one is full).
5. To be contented with whatever food is present and to abstain from making contemptuous remark about the food.
6. Not t o be choosy in selecting his co-eaters, while making sure not to be in the company of those who discriminate against him.

The manners one should adopt while one is eating:-

1. To start eating with (an audible) basmalah, in order that it will remind others to say it.
2. To eat with the right hand and in small morsels.
3. To masticate the food well in the mouth.
4. To avoid extending one's hand for more food before swallowing what is in the mouth.
5. To eat what is next to him, except in the case of fruits.
6. To avoid blowing on the food, and using knives.
7. To avoid messing his hands with the food.
8. To avoid putting together seeds of the dates or other fruits eaten with the fresh dates in one receptacle. (Likewise, one should avoid putting the bones of meat eaten together with the uneaten meat or other food remaining in one's plate. The proper place for that is the Sufrah or the spread. Some people do this for fear of dirtying the spread which is rightly the place meant for the bones and keep all the bones after eating the meat, in their plates by the side of the food. This is neither Islamic nor hygenic).
9. To avoid drinking except when one needs.

The manners one should adopt after eating:-

1. To rise up before one is satiated.
2. To wash both hands after sucking them.
3. To collect the fallen crumbs of food.
4. To praise Allah for the nourishment.

XX Manners Relating to Drinking:

These are many, of them are:-

1. To hold the vessel in the right hand.
2. To look into it before drinking.
3. To say basmalah.
4. To be seated.
5. To sip the drink, because, to gulp the drink will cause liver disorder. Our Holy Prophet (P.B.U.H.) has said : 'Sip the drink in perfect sips and do not gulp it.'
6. To drink in three separate mouthfuls (or breath), in each of which he should say the basmalah in the beginning and praise Allah at the end. And he should not breathe or blow into the vessel or belch into it. And after drinking if one intends to quench the thirst of others, he should start from one who is on his right even if the one who is on the left is more respectful. This is because our Holy Prophet (P.B.U.H.) offered drink to a bedouin Arab who was on his right before he offered it to Hadarat Abu Bakr (R.A.)(May Allah be pleased with him) and Hadarat Omar (R.A.)May Allay be pleased with him) and said :'First start with one on the right and so on . . . '

XXI Manners Relating to Sleeping:

Before going to bed one should cleanse himself from ceremonial impurities (Hadath) and sleep on his right side facing the Qiblah. He should intend that the sleep is for the refreshment and relaxation of his body in order that he will be able to do service to Allah. One should remember Allah while going to sleep and after arising therefrom.

Our Holy Prophet (P.B.U.H.) used to place his hand under his cheek when sleeping and say : 'Allāhuma Bismika AHyā wa Amuthu' and whenever he woke up he used to say : 'AlHamdulillāhilladhī 'aHyana ba'dama 'amatana wa 'ilayhinnushur.'

'O Allah by thy name I live and die.'

'Praise be to Allah who enlivens us after causing us to die and unto Him is the return in the day of Resurrection.'

XXII Manners Relating to Attending the Masjid

The Masjids are the Houses of Allah. Whoever attaches his heart with them Allah will offer him shade under His shade on the Day of Judgement as is evident from the traditions of the Prophet. Therefore, it is required of a Muslim to walk to the masjids with quiescence and staidness, to enter them with his right foot after cleaning his shoes or slippers outside the Mosque, to say while entering : "AllāhumaftaH lī 'abwāba RaHmatika" (O Allah open for me the gates of Thy Mercy), to say the Ṣalātu TaHiyyatil

Masjid, to say salam even if the masjid is free from people, because, it is not free from the Jinn and the Angels, to sit with the intention of devotion and a sense of being constantly watched by Allah, to increase invoking Allah's names (Dhikr), to withhold himself from passions, to abstain from quarrels, not to move from place to place without need, not to cry for any lost thing, not to raise his voice in the presence of those who say salat, not to pass before them, not to indulge in any handiwork and not to immerse in the worldly talks in order to be safe from the warning reported of our Prophet (On Whom be the regard and peace of Allah) : "Towards the end of time there will arise a people among my followers who will come to the masjid and sit down in circles and will talk of the world and the love of this world. Do not sit amidst them because Allah does not need anything of them".

When he intends to go out he is required to start with his left foot and to place it on his slipper and then to wear the shoe or slipper on the right foot first. He will say : "Allāhumma 'innī 'as'aluka min faḍlika" (O Allah I ask of Thee Thy Bounties).

The Prophet (On whom be the regard and peace of Allah) said: "Allah the Lofty sayeth: "Verily the Masjids are My houses on earth and verily those who frequent them are my visitors. Blessed be a servant who performs his cleanings at home and visits Me in My house, for it is an obligation on the part of one who is visited to respect his visitor."

Some Good Manners of the Muslims:

It is obligatory to praise and glorify Allah at least once whenever a Muslim happens to hear any of His names being mentioned, that is by saying عَزَّوَجَلَّ 'Azza wa jalla or جَلَّ جَلَالُهُ Jalla jalāluhu or سُبْحَانَ اللهِ SubHānallāh or تَبَارَكَ اللهُ Tabārakallāh or anything like these. (These phrases mean : "He is Respectful and Glorious", "Dignified is His Glory", "I purify Allah perfectly" and "Blessed be Allah", respectively). To do this more than once in one Majlis is a commendable act.

It is an Obligation to say ṣalawāt on the prophet at least once in one's lifetime. To do this more than once in one's lifetime is a commendable act. To say it increasingly will render one eligible for the شَفَاعَة Shafā'ah of the prophet and for being a companion of the prophet in the Heaven. When saying salawat on the prophet it is a commendable act to include the kinsfolk and companions of the prophet in it. However, whenever his name is mentioned it is an obligation to say salawat.

It is commendable to include the kinsfolk and the companions of the prophet when saying the Ṣalawāt on him. If one on hearing the name of the prophet, does not say salawat it will become a debt on him to say that. If one writes the prophet's name he should write the salawat together. It is also permitted to say salawat on all the other prophets together or individually. It is allowable to say salawat on persons other than the prophets provided such person or persons are included when mentioning the names of the prophets. It is not allowable to say salawat on persons other than the prophets separately. It is commendable to say رَضِيَ اللهُ عَنْهُ Raḍiyallāhu 'anhu

(May Allah be pleased with him) on hearing the names of the kinsfolks and companions of the prophet. It is commendable to say رَحِمَهُ اللهُ RaHimahullāh (May Allah shower His Mercy on him) on hearing or uttering the names of the Imams and other notable and eminent savants of Islam.

It is a confirmed sunnah for a Muslim to say salam to a fellow Muslim whenever he meets one however often they meet. One can say salam to those who are acquainted and unacquainted and to those who are younger or older than him. However, it is commendable for the one who arrives, the one who walks, the one who rides, the one who is younger, the lesser group, the one who goes behind and the one who is a male, to say the salam first to the one who is arrived at, the one who sits, the one who walks, the one who is older, the greater group, the one who goes before and the one who is a female respectively. If two persons meet together on their way the one who first says the salam will be appreciated. If both of them say salam it is a duty on each of them to return the salam of the other. If a male and female meet, the male should first say the salam.

To say اَلسَّلَامُ عَلَيْكُمْ Assalāmu 'Alaykum, even though the person addressed to is only a single person, is better. To say Assalamu 'alayka in the singular form is not considered proper. It is commendable to say the salam audibly but it is a duty to say the reply audibly. If the reply is not audible the duty would not be considered fulfilled. When replying one should say وَعَلَيْكُمُ السَّلَامُ "Wa'alaykumus salām" or "'Alaykumussalam". One can reply the salam of another in the like manner but it is better to say it in a more perfect form. If one says "Assalāmu 'alaykum" we should reply him by saying وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ "Wa'alaykumus Salām wa raHmatullāh" if he says اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ "Assalāmu 'alaykum waraHmatullāh", we should reply him by saying وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ "Wa'alaykumussalām waraHmatullāhi wa barakātuhu". This is in obedience to the injunction of Allah in (S.4:A.85):

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

"When a (courteous) greeting is offered you meet it with a greeting still more courteous or at least of equal courtesy".

If people go about in groups it is a collective sunnah سُنَّةُ كِفَايَةٍ (Sunnah Kifāyah) on the group to say Salām. If one from a group of persons says salam it is enough for the entire group, and if all its members say salam it is appreciable, but if no one says salam everyone becomes a sinner. It is a collective obligation (Farḍ Kifāyah) to reply the salam. If in a group any member replies the salam it is sufficient for the entire group. If every member of the group replies it is appreciable. If no one replies everyone becomes a sinner. If the salam is addressed to one particular person only and if a person other than the addressee replies the duty of the addressee will stand unfulfilled. It is reported that to particularise only one person of a group of persons

in addressing the salam is a sure sign of the Last Day, therefore, salam should be addressed to all members of the group generally. If one goes to meet a group of people he should say salam on his arrival there and while departing therefrom. If one goes outdoors to meet anyone he should first start his speech by saying salam. If one goes to meet another in his house it is his duty to seek permission for entering the house and on entering he should first begin his speech by saying salam. If a visitor says salam outside the door before entering the house it is not obligatory to reply the salam. It is obligatory to reply the salam written in letters. If anyone is entrusted with imparting a person's salam to another he should immediately after his arrival impart it to him. In such cases the reply should include the salam on the original sayer and the messenger. On entering one's own house, too, one should say his salam. If there is no occupant in a house one who enters such a house should say اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِاللّٰهِ الصَّالِحِيْنَ "Assalāmu 'alaynā wa'alā 'ibādillāhiṣṣaliHīn". It is commendable to say salam to one's wife and all those female relatives whom one is not allowed to marry and to reply their salam is obligatory.

It is Makrūh for a man or woman to say salām to a stranger woman or man respectively, if however, a stranger woman says salām to a man and if the woman happens to be an old lady he should immediately reply her salām and on the other hand if she is a young lady he should reply silently. It is not commendable to say salam first to a known sinner. One should not say salam to a person reciting the Holy Quran or other recitals or a person performing his ṣalāt, or calling the Adhān or teaching others or giving sermons. However, it is obligatory on the reciter of the Holy Quran to reply the salām, if any. It is not obligatory to reply the salam of another if one is engaged in teaching or giving sermon because in these two occasions it is prohibited to say salam to persons engaged in them.

It is sunnah to do the MusafaHah after saying the salām.

If one sneezes it is sunnah to say اَلْحَمْدُ لِلّٰهِ "Al-Hamdu lillāh" and it is obligatory on those who hear him to say يَرْحَمُكَ اللّٰهُ "yarHamukallāh". If the sneezer hears the hearer's prayer for him, he will reply him by saying غَفَرَاللّٰهُ لِي وَلَكُمْ "ghafarallāhu lī walakum" or يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ "yahdīkumullāh wa yuṣliHu bālakum."

Some Sayings of the Prophet P.B.U.H.

1. It is reported of the prophet as having said : "The duties of a Muslim over another Muslim are six : If you meet him say salam to him, if he calls you answer his call, if he wants your advice advise him, if he sneezes and praises Allah answer him (i.e. say : May Allah shower His Mercy on you), if he falls ill visit him and if he passes away follow him (in the funeral procession)."
2. It is reported of the prophet as having said : "Look at the ones who are below you, and do not look at the ones who are above you. It is the fittest of things not to belittle the bounties of Allah bestowed on you."
3. It is reported of the prophet as having replied a questioner : "The goodness is the

laudable manner and the sin is that which occurs in your mind and you do not like it to be known to people."
4. It is reported of the prophet as having said : "If you are three (in number) let not two (of you) whisper (anything secret) without the other so as to confuse people, because that will grieve him.
5. "Let not a man stand another man from his seat and then sit in it, but accomodate and make room."
6. "If any of you sneezes let him say : All praise be to Allah (Al-hamdulillāh) and let his brother (in faith) say : (YarHamukallāh)" May Allah shower His Mercy on you, and when he says yarhamukallāh then let the former say : (yahdikumullāh wa yusliHu bālakum) May Allah guide you and make your condition fit."
7. "Let not any of you drink in the standing posture."
8. "If any of you wears shoes let him start with the right and if he takes off let him start with the left and let the right be the first of the two in wearing shoes and last of the two in taking off."
9. "Allah will not look at one who drags his clothing (on the ground) out of pride."
10. "If any of you eats let him eat with the right hand and if he drinks let him drink with the right hand because the satan eats with his left hand and drinks with his left hand."
11. "Eat, drink, dress and give charity without exceeding the limit and not out of pride."
12. "Whoever likes the expansion of sustenance for him and the delay of termination of life for him let him be attached to his kindred."
13. "Never will one who severs (relationship with his kindred) enter the Heaven."
14. "Verily Allah has forbidden on you to go against your mothers, to bury your daughters alive, to deny what Allah ordered not to be denied, and to seek for what is not worthy of seeking and He dislikes of you to talk unauthentic hearsay, to ask of anyone anything in a pestering manner and to squander the wealth."
15. "The pleasure of Allah is in the pleasure of the parents and the wrath of Allah is in wrath of the parents."
16. "By the One in Whose hand my sould rests, no servant (of Allah) will become a believer until he likes for his brother (in faith) what he likes for himself."
17. "It is reported of Ibnu Mas'ud (R.A.) as having said : "I asked the Messenger of Allah (on whom be peace and blessings of Allah): "Which of the sins is the greatest?" He said : "Your making for Allah a like unto Him," I asked him "Then what?" he replied : "Your killing your child for fear of his eating with you." I asked him "then what?" he replied : "Your adultery with the wife of your neighbour."
18. It is reported of the prophet as having said : It is of the greater sins for a man to revile his parents". he was asked, "Will a man revile his parents?" he replied : "Yes, he will scold a man's father then (that man) will scold his father, and he will scold (the man's) mother then (that man) will scold his mother."
19. "It is not lawful for a Muslim to break with his brother (in faith) more than three days (when) both of them meet this (man) forsakes that (man) and that man forsakes this (man) whereas the best of the two is the one who starts with the Salam."

20. "Every good act is (an act of) charity."
21. "Do not look down upon (under estimate) anything from the good turns (however trifling it may be) even if it be your meeting your brother (in faith) with an open (innocent) face."
22. "If you cook a gravy increase its water and make it a custom to take care of your neighbour (With it)."
23. "Whoever removes from a Muslim a grief from among the worldly griefs Allah will remove from him a grief from among the griefs of the Day of Judgement, and whoever eases a man in difficulty Allah will facilitate him in this world and in the Hereafter, and whoever hides the secret defects of a Muslim Allah will hide him in this world and in the Hereafter, and Allah is in assistance of the servant as long as the servant is in assistance of his brother (in faith)."
24. "Whoever indicates (persuades another) on any good act there is for him (a reward) like the reward of the doer."
25. "Whoever seeks your protection in the name of Allah give him protection, whoever asks of you (anything) in the name of Allah give it to him, whoever did you a favour requite him, if you can't then pray for him."
26. "Verily what is lawful is clear and what is unlawful is also clear and in between them are the dubious things. Many people do not know them, therefore, whoever fears the dubious things he verily absolves his religious piety and honour, whoever falls in dubious things is nigher unto falling into the prohibited acts, like a herd pasturing around the protected place he is nigher to be considered to have encroached inside that. Know that verily for every king there is a fortress (prohibited place). Know that verily the fortress of Allah is His prohibitions. Know that verily in the body there is a piece of flesh if it is fit the whole body will be fit if it decays the whole body will decay. Know that it is the heart."
27. "Of the goodness of a man's Islam, is his shunning what does not concern him."
28. "Never did the son of Adam fill a vessel more evil than his stomach."
29. "All sons of Adam are very much wrong doers but the best of those wrong doers are those who are oft-returning."
30. "Beware of jealousy because verily jealousy eats all the good acts as even the fire eats the firewood."
31. "The strong is not (judged) by throwing (the opponent in wrestling) down but the strong (in reality) is the one who possesses himself while in anger."
32. "Fear injustice, for, verily injustice is of the glooms of the Day of Judgement, fear avarice, for verily it destroyed those before you."
33. "The most fearful of what I fear on you is the lesser Shirk – Hypocritical piety."
34. "The signs of a hypocrite are three : if he speaks he lies, if he promises he goes back on his words and if he is entrusted he betrays."
35. "To revile a Muslim is an act of transgression and to kill him is an act of Disbelief."
36. "There is no servant to whom Allah bestoweth the leadership of a people and who passes away when he passes away, he being dishonest to his people, unless Allah forbiddeth on him the entry of the Heaven."

37. "Verily there are men who wade through the wealth (estate) of Allah without any right thereto, for them is the Hell on the Day of Judgement."
38. The prophet asked : "Do you know what is back-biting?" they said : "Allah and His Messenger are the most knowledgeable." He said : "To speak of your brother (in faith) with what he will displease." Someone asked : "Do you think even if what I say is in my brother?" He replied : "Yes, if what you say is in him you are back-biting him and if it is not in him you are slandering him."
39. "Do not be jealous of one another, do not outbid one another in a sale, do not hate one another, do not oppose one another, let not some of you treat the others unjustly, and be servants of Allah and brotherly. A Muslim is the brother of another Muslim, he will not commit injustice to him, he will not forsake him and he will not think low of him." Then pointing to his chest the prophet said : "Piety is here," thrice, "depending upon a man." "It is of wickedness to look down upon his Muslim brother. The whole of a Muslim, his blood, his wealth and his honour are inviolable (prohibited) to another Muslim."
40. "Do not dispute with your brother (in faith), do not scoff at him and do not promise him anything and go back on your words."
41. "Do not revile the dead because they have already reached what they wrought."
42. "Never will a slanderer enter the Heaven."
43. "Whoever restrains his anger Allah restrains His punishment from him."
44. "Never will an impostor, a niggard and one who illtreats his subjects, enter the Heaven."
45. "If anyone eavesdrops the speech of a people whereas they dislike it, molten lead should be poured into both of his ears."
46. "Blessed be one whose defects occupy him from looking into people's defects."
47. "Haste is of the (promptings of) satan."
48. "Whoever taunts his brother (in faith) for a crime will not die until he commits it himself."
49. "The atonement for backbiting a person is to seek forgiveness for him."
50. "The most hateful of men to Allah is the most contentious of them."
51. "Be steadfast in truth for verily truthfulness will guide towards goodness and verily goodness will guide towards the Heaven. If a man persistently clings to truthfulness and chooses truth he will finally be recorded with Allah as Ṣiddīq (The Most Truthful). Beware of lie, for verily lying will lead towards wickedness and verily wickedness will lead towards the Hell. If a man persistently clings to falsehood and chooses falsehood he will finally be recorded with Allah as a liar."
52. "Beware of sitting by the sides of roads. (When they said : "O Messenger of Allah, it is inevitable for us to sit there and talk." He said :"If you refuse (to keep away therefrom) then give the road its due." They asked :"What are its dues?", he replied :"to lower the sight, to restrain oneself from annoyance (to the passersby by word or deed), to reply the salam and to encourage good conduct and forbid the detestable conduct, to guide the wayfarer, to reply the sneezer if he praises Allah, to assist the wayfarer in recovering his lost article and to assist in lifting the belongings of the wayfarers."

53. "There is nothing more weighty in the Balance (of the Day of Judgement) than good manners."
54. "Modesty is (part) of belief."
55. "The Believer who is strong is better and more pleasurable to Allah than the believer who is weak whereas in every one of them there is goodness. Long for what is beneficial to you and seek Allah for help and do not be disabled, and if anything befalls on you do not say : "If I had done so it would have been such and such" but say : "Allah has decreed and whatever Allah wills He does. For to say "if" opens the doing of Satan."
56. "Verily Allah has revealed into me that you should be humble so that one does not treat another unjustly and one does not boast against another."
57. "Whoever keeps away from his brother's (matters involving) honour in his absence, Allah will avert the Hell from (scorching) his face on the Day of Judgement."
58. "O people, disseminate salam, be attached to the kindred, feed the needy, and pray in the night whereas people are asleep, (if you do these) you will enter the Heaven with peace."

It is reported of the prophet as having said :

59. "The Religion is a sincere intention."(thrice). And the reporter added : "we asked : "O Messenger of Allah, to whom is it?" He replied : "towards Allah, towards His Book, towards His Messenger, towards the authorities of Muslims and towards the general Muslims."
60. "Those which lead into the Heaven the most are fear of Allah and good manners."
61. "The believer is the mirror of his believing brothers."
62. "The believer who mixes with people and forbears their harm is better than one who does not mix with people and does not forbear their harm."
63. "O Allah, make good my manners as even Thou hast made good my form."
64. It is reported that one of the daughters of Omar (May Allah be pleased with him) was being called 'Asiyah (which means in Arabic "a woman sinner") the Messenger of Allah (on whom be peace and blessings of Allah) named her Jamilah (the beautiful).
65. "Verily the most debased name with Allah is a man being named Malikul Amlak (The King of Kings)."

TRADITIONAL VIRTUES AND THEIR MODERN EVALUATION

Man's peaceful and harmonious living is dependent on the type of relationship he has with other beings of his environment. Any change in this relationship will inevitably result in a change in his peaceful and harmonious living. Such a relationship is invariably dependent on his friendship and rivalry or cooperation and opposition towards the things or beings of his environment. The friendship and rivalry or cooperation and opposition of man towards the things or beings of his environment are merely the reflections of the virtues and characteristics of his mind. If this is so, then

it is undeniable that the peaceful and harmonious living of every man is only the result of the virtues and characteristics of his mind.

On the basis of his knowledge, gained through experience and under the guidance of Divine Revelation from the time of his first emergence to the present time, man has managed to differentiate many good conducts from the bad ones, or virtues from vices. Of the virtues are chastity, contentment, guarding one's tongue, patience, self-respect, frienship, mercy, keeping promise, trustworthiness, non-betrayal, humility, truthfulness, cheerfulness, sincerity, generosity, bravery, self-examination, and justice. These virtues have all along been regarded as commendable qualities. But lewdness, immorality, greed, derogatory speech, foolish pranks, stupidity, lusts, mercilessness, fraudulence, treachery, revealing another's secrets, pride, being stern faced, speaking falsehood, hypocrisy, meanness, cowardice, jealousy, impatience, having punitive aims and prejudice have all along been considered as undesirable vices.

But recently there have emerged a so-called intellectual group in the West as well as in the East who claim that since the changed circumstances of the present time and changes in the environment brought about by industrial and technological progress, have caused changes in the life-style of the people, what were traditionally upheld as virtues have now become vices, therefore, what were condemned as vices once should now be regarded as virtues!

The reason behind their claim is that the application in the present time of what was once considered virtuous brings in bad results instead of the good results it is meant for. Therefore, they say moral values have changed and they then begin to argue that the values of virtues have gone down while that of the vices have gone up. If these so-called intellectuals themselves are in such a confused state, then what about the laymen?

So some simply follow their fancies, accepting all vices as good and rejecting virtues as bad. I am writing these lines out of my feeling that I may be failing in my duty if I do not point out the relevant facts in order to clear the cobwebs of confused thinking and show the true state of things. I would therefore urge the readerss to bear these facts in their minds so that they may not be deceived by the illusion created by the so-called intellectuals.

Unlike what they say, there is actually no change or lowering of the moral values. In fact, virtues are still being recognised as virtues and are upheld and vices are still regarded as vices and are rejected by all the people in the world including the so-called intellectuals, when we examine their conscience. There is no change in that. The only change that has taken place is the change in the practical application of these virtues. Just because of the technological and industrial progress of these days, virtues have not become vices, nor have vices become virtues. Change, there is, only in so far as the practical application of the virtues and the methods to be employed in attaing these virtues. In the same way, there is a great change in the method of doing away the vices, the manner of rejecting them and in the exercises in eliminating them.

Let us take the virtue such as humility, guarding the secrets of others and being trustworthy. In those good olden days, it was considered a virtue for the people, whether young or old, intellectuals or laymen, to practise the good quality of being

humble, to all and sundry. Even the intellectuals practised humility at occasions when they had reason to be proud of. But nowadays those who practise this noble virtue are being labelled by some as stupid, instead of being appreciated. This is the result of humility being shown to those who do not deserve it and to those who do not know the value of this virtue. But this will not necessitate in the virtue of humility becoming an undesirable quality. When humility is shown to those who deserve it and value it, it will not be in any sense bad. Likewise too, is the virtue of guarding another's secrets. If, however, anyone claiming that he is guarding another's secrets, does not bring to light the evil activities of that person against the society or nation, he is only making a mockery of that great virtue. It is a duty of everybody, more so of Muslims, to bring to the attention of the relevant authorities any subversive activity done by anyone against the society or the nation. For example, if one sees drug peddlars pushing drugs to youngsters, one should immediately inform the police and save the youngsters' life from irreparable damage. This, too, is a revealing of others' secret. But it is not bad and is commendable. Those who pretend to be unaware of the activities of subversive and irresponsible elements will be considered partners to them in their such activities. The guarding of another's secrets means that one should ensure that one does not reveal the personal defects or shortcomings, other than such crimes, of another to the public thereby lowering the respect the public has for him. This type of discrimination also applies to the practice of another virtue i.e. trustworthiness.

Those who possess this virtue will guard things that are entrusted to them by another till the other claims it later. However, nowadays to practise this virtue involves lots of risks, especially in cities as the business community may well be aware. But this, again, will not make the virtue a bad thing in any sense. Only in the method of its application there has incurred some change. But the intellectuals referred to above hold that because of changes in the style of living and technological and industrial progress virtues should be discarded and the established moral values should be abandoned. What they are after is the complete uprooting of the traditionally upheld virtues and bringing them in par with vices. These are the advocates of slackness of morals and are the prophets of hippieism. Let us,therefore, pay no heed to such sophisticated fallacies of the so-called intellectuals. Let us use our own intellect and distinguish truth from falsehood and seek Allah's help in fighting the international conspiracy to undermine the traditional virtues.

ISLAMIC CULTURE

Islam has been defined as:

"Submission to the injunctions of Allah the Lofty and abstinence from His prohibitions."

Culture is defined as:

"The training and refinement of mind, taste and manners."

Therefore, the definition of the term 'Islamic culture' can be derived from these two definitions as:

"The training and refinement of mind, taste and manners in submission to the injunctions of Allah and abstinence from His prohibitions."

Since the Divine injunctions and prohibitions cover the entire field of human activities, the submission and abstinence should also cover the entire field of the activities of the servants. i.e.: the servants should submit to the injunctions of Allah and abstain from His prohibitions in respect of the entire field of their activities. This serves to further clarify the above definition of 'Islamic culture', as: "The training and refinement of mind, taste and manners with submission to the injunctions of Allah and abstinence from His prohibitions, in the entire field of human activities."

This includes: All human beings without discrimination of age, sex, colour, language, country or clime and all their activities, both individual and collective, such as eating, drinking, dressing, dwelling, marriage, birth, death and so on.

The culture of our modern society is not something which was brought all of a sudden from somewhere in the outer space by the astronauts, nor is it the outcome of the present day scientific achievements, but it is the result of the inch by inch growth and achievement of the generations past, from the time of the first man to that of our immediate predeccessors, our parents. It developed gradually through the ages with occasional set backs and stagnations. Culture as has been stated above is usually defined as "the training and refinement of mind, taste and manners." When one reflects on this definition he comes to know that culture and manners of man have constantly undergone refinement and training and will continue to undergo such training and refinement until the Last Day. In other words they undergo a continuous chain of changes for the better.

Since training and refinement are things dependent on knowledge, culture itself is dependent on knowledge. Knowledge in its turn is dependent on its sources. We all know that knowledge, basically speaking, is of two types: the subjective type and the objective type. The subjective type of knowledge is that which we acquire through our efforts by making use of the faculties of sense, thought process and reasoning. The objective type of knowledge is that which comes of its own within the vistas of our senses of perception, thought or mind. The former is known as reason and the latter is known as revelation, in other words the former is known as philosophy and the latter is known as religion (if religion is based on revelation).

From what has been said so far it is evident that culture is the training and refinement of mind, taste, and manners and that the training and refinement are dependent on philosophy and revealed religion. If this is so then to say that culture is dependent on philosophy and revealed religion is undeniable. In fact culture is nothing but a mixture of the philosophical training and refinement with the religious training and refinement.

Since philosophy has no answers for the ultimate questions, because of its short comings, and revealed religion comes forward with those answers, religion has a preponderance over philosophy. This naturally places the religious aspect of culture above the philosophic aspect of it. This means that the religious aspect of culture governs and rectifies the philosophic aspect of it. This is not something new. This has always been like that from the time of the first man. For, the Holy Qur'an clearly states:

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ

"Then learnt Adam from his Lord words of inspiration and his Lord turned towards him." This means that when Adam rectified his culture in line with what was revealed to him then God Almighty turned towards him with Mercy.

Even among the revealed religions there were the ones which were meant for the guidance of only a particular people and for a particular geographical or historical limitation. But Islam is a religion which came as a guidance to humanity in its entirety and for all conditions, states, and environments. Therefore, the Islamic Religion is meant to rectify and govern all the existing cultures and at the same time to offer an umbrella for all of them and allow them to grow, develop and thrive within its safe limits. This is how Islam tries to unify the otherwise disintegrated masses on the basis of diversified cultures. This was the state of affairs for centuries. But when the colonialists stepped on the Muslim soil they had a sinister motive to divide and rule the Muslims and all the people of the East so that they could maintain a permanent global trade monopoly. To do this they devised a thousand and one ways, one of which definitely was to revive the philosophical linguistic, ethnical and racial aspects of culture amidst the various Muslim races and create an artificial preponderance of it over the religious aspect of Muslim culture. This they did through their intelligentia know as the ORIENTALIST scholars, who travelled far and wide to dig out the age old superstitious irrational and unscientific aspects of the cultures of the past. Their scholarly works being taught to the young elite of the subject people of the East in the name of modern education (which was a guarantee for job opportunities), did wonders. It divided the Muslims and others into various camps on the basis of those cultures. Nowadays this weapon is being increasingly used to keep Muslim nations and peoples wide apart. Can the Muslims of to-day though very late, realise these facts and begin to make amends by walking into the cultural umbrella provided by Islam and once again become united under its shade rather than unduly over emphasising the philosophic aspect of their varying cultures?

THE FOUR FORMS OF THE ARABIC LETTERS

(These are intended to serve as a guide for reading the Arabic Script)

The Final Form	The Medial Form	The Initial Form	The Independent Form	Name of Letter
ـا	ـا	ا	ا	'Alīfun
ـب	ـبـ	بـ	ب	Bā'un
ـت	ـتـ	تـ	ت	Tā'un
ـث	ـثـ	ثـ	ث	Thā'un
ـج	ـجـ	جـ	ج	Jīmun
ـح	ـحـ	حـ	ح	Hā'un
ـخ	ـخـ	خـ	خ	Khā'un
ـد	ـد	د	د	Dālun
ـذ	ـذ	ذ	ذ	Dhālun
ـر	ـر	ر	ر	Rā'un
ـز	ـز	ز	ز	Zāyun
ـس	ـسـ	سـ	س	Sīnun
ـش	ـشـ	شـ	ش	Shīnun
ـص	ـصـ	صـ	ص	Ṣādun
ـض	ـضـ	ضـ	ض	Ḍādun
ـط	ـطـ	طـ	ط	Ṭā'un
ـظ	ـظـ	ظـ	ظ	Dẓā'un
ـع	ـعـ	عـ	ع	'Aynun
ـغ	ـغـ	غـ	غ	Ghaynun
ـف	ـفـ	فـ	ف	Fā'un
ـق	ـقـ	قـ	ق	Qāfun
ـك	ـكـ	كـ	ك	Kāfun
ـل	ـلـ	لـ	ل	Lāmun
ـم	ـمـ	مـ	م	Mīmun
ـن	ـنـ	نـ	ن	Nūnun
ـو	ـو	و	و	Wāwun
ـه	ـهـ	هـ	ه	Hā'un
ء	ـئـ		ء	Hamzatun
ـي	ـيـ	يـ	ي	Yā'un

Guide for Reading the Transliterations

Guide to Pronunciation	Roman Equivalents	Arabic Letters
This letter when written with a hamzah can be pronounced as the first a in the word abacus or as i in the word it or as u in the word Upanishad. However, when it merely serves to elongate its corresponding vowel sign of its preceding letter it will forgo its significance as a consonant and will become a mere elongation of the vowel sign FatHah.	'a 'i 'u	ا
Pronounced exactly as the English letter b.	b	ب
Pronounced as t in the word thousand.	t	ت
Pronounced as th in the words thick & thing.	th	ث
Pronounced exactly as the English letter j.	j	ج
This is a letter of the mid-throat and it has no equivalent in the Roman script, therefore, the capital H is used to distinguish it from the h which is a letter of the farthest throat.	H	ح
Pronounced as a compound letter made up of the two letters K and h mingling both sounds in one.	Kh	خ
Pronounced as d in the French word madame or as th in the English word the.	d	د
Pronounced as th in the words this and that.	dh	ذ
This letter is either pronounced hardly as the R in Rock or softly as the r in circle.	R – r	ر
Pronounced exactly as the English letter z.	z	ز
Pronounced as s in the word Singapore.	s	س
Pronounced as sh occurring in the English words.	sh	ش

Guide to Pronunciation	Roman Equivalents	Arabic Letters
Pronounced as s with slight thickening of the tongue-tip.	ṣ	ص
Pronounced with either or both sides of the tongue touching the upper molar teeth of the respective side or both.	ḍ	ض
Pronounced like t but slightly soft with a greater area of the tongue-tip touching the inner side of the two upper middle incisors and their adjacent portion of the palate.	ṭ	ط
Pronounced with the tongue-tip touching the tip of the incisors.	dz	ظ
A letter of the mid-throat with no equivalent in the Roman script, pronounced like 'a 'i 'u as the case may be but with a glottal touch. (Mid-throat)	'	ع
A letter of the nearest throat often miss-pronounced as R. This sound resembles the cawing of a raven.	gh	غ
Pronounced exactly as the English letter f.	f	ف
Pronounced like the English letter k but with a lighter pressure.	q	ق
Pronounced exactly as the English letter k.	k	ك
This letter is always pronounced softly as the letter l in the English language except when it occurs in the word Allah where it will be pronounced with sublimation.	l	ل
Pronounced exactly as the English letter M.	m	م
Pronounced exactly as the English letter N.	n	ن
Pronounced exactly as the English letter w.	w	و

Guide to Pronunciation	Roman Equivalents	Arabic Letters
Pronounced exactly as the English letter h.	h	ه - هـ
A letter of the farthest throat pronounced as 'a or 'i or 'u. Some scholars do not count this as a separate letter but they consider it as a specific mode of pronouncing the letter 'alif.	'	ء
Pronounced as y in yawning or yarn.	y	ي

The letter Al-'alifu, Al-wawu and Al-ya'u at times forgo their own pronunciation and merely serve as letters of elongation, in which case these letters are represented in the transliteration by a horizontal line above the preceding vowel which is elongated by them.

VOWEL SIGNS

A slant line above any letter of the Arabic Alphabet is called FatHah (Opening).	ـَ
A slant line beneath any letter is called Kasrah (breaking).	ـِ
A hooked line above any letter is called Ḍammah (bringing together).	ـُ
A set of two parallel slant lines drawn above any letter of the Arabic Alphabet is pronounced with a nunation and in which case an extra alif is written after it except for the ha' of Feminine Gender.	ـً فَتْحًا فَتْحَةً
A set of two parallel slant lines drawn beneath any letter of the Arabic Alphabet is pronounced with a nunation without an alif following it.	ـٍ
A set of two hooked lines above any letter of the Arabic Alphabet is pronounced with a nunation also without an alif following it.	ـٌ ـٌ

Other Signs

A minute circle drawn above any letter of the Arabic Alphabet will denote the absence of any of the vowel signs and therefore it is called Sukūn (quiescence).	ْ
A set of two minute adjacent semi-circles looking upward, if drawn above any letter will denote the repetition of the same letter once more in which case the first will be pronounced with the quiescence and the second will be pronounced with its vowel sign.	ّ
A short Alīf drawn above or beneath any letter denotes a mere elongation of its vowel sign.	ـٰ ـٖ
A horizontal line drawn above any letter of elongation will merely denote that the elongation of its vowel sign is longer than an Alīf (which is taken as a sign of elongation enduring for the duration of two Harakat or motions).	آ

The Originating Positions of Arabic Letters

(1) The cavity of the throat and the mouth. Its letter are: 'al-'alifu, 'al-wāwu and 'al-yā'u.	ا - و - ى
(2) The farthest end of the throat (nearer to the thorax). Its letters are: 'al-hamzatu and 'al-hā'u.	ء - هـ
(3) The middle of the throat. Its letters are: 'al-'aynu and 'al-Hā'u.	ع - ح
(4) The nearer throat (next to the mouth). Its letters are: 'al-ghaynu and 'al-khā'u. (These six letters together are named 'Al-Huruf 'al-Halqiyyah).	غ - خ
(5) Between the inner most part of the tongue and that portion of the upper palate against it. Its letter is 'al-qāfu.	ق
(6) Between the inner most part of the tongue after the position of 'al-qāfu and that part of the upper palate against it. Its letter is: 'al-kāfu. (These two letters are called 'Al-Huruf al-lahwiyyah).	ك

(7) Between the middle of the tongue and that part of the upper palate against it. Its letters are: 'al-jīmu, 'ash-shīnu and 'al-yā'u.	ج - ش - ى
(8) Between one of the two sides of the tongue and the upper molar teeth which are against them.. Its letter is 'aḍ-ḍādu.	ض
(9) Between the two sides of the tongue together, after the position of the 'ad-dadu, and that part of the gum of the upper incisors against it. Its letter is 'al-lāmu.	ل
(10) Between the tongue-tip and that part of the gum of the two upper incisors against it. Its letter is 'an-nūnu.	ن
(11) Between the tongue-tip with its back next to its tip and that part of the gum of the two upper incisors. Its letter is 'ar-rā'u.	ر
(12) Between the back of the tongue-tip and the root of the two upper incisors. Its letters are: 'aṭ-ṭā'u, 'ad-dālu and 'at-ta'u.	ط - د - ت
(13) Between the tongue-tip and the inner side of the two upper incisors. The tongue-tip will not touch the side of the incisors but will approach against it. Its letters are: 'aṣ-ṣādu, 'as-sīnu and 'az-zayu.	ص س ز
(14) Between the back part of the tongue next to its tip and the tips of the two upper incisors. Its letters are: 'adz-dzā'u, 'adh-dhālu and 'ath-thā'u.	ث ذ ظ
(15) Between the inner side of the lower lip and the tips of the two upper incisors. Its letter is: 'al-fā'u.	ف
(16) Between the two lips together. Its letters are: 'al-bā'u, 'al-mīmu and 'al-wāwu.	و م ب
(17) The nasal cartilage at the end of the nose. Its letters are the humming letters (Huruf-al-ghunnah). They are: the nun with a quiescent and the nunation when they are assimilated with other letters having a humming or with a latent humming tone, and the nun and mim having shaddah and the mim when it is assimilated with another mim or is latently pronounced with the b.	

Reduction of Measures and Weights of the Time of the Prophet to the Measures and Weights of to-day

1 Wasaq	= 60 Sa'	= 60X4X4/3= 320 Rottles of Baghdad.
1 Sa'	= 4 Muddu	= 5⅓ Rottles of Baghdad
1 Muddu	= 1⅓ Rottle of Baghdad	
1 Rottle of Baghdad	= 130 Dirhams	= 1.2187 lbs. = 555.5 grams
1 Rottle of Damascus	= 600 Dirhams	= 5 lbs. 10 oz (2564 grams)
1 Wasaq	= 69⅓ Rottles of Damascus	= 390 lbs.
5 Wasaqs	= 346⅔ Rottles of Damascus	= 320X5=1600 Rottles of Baghdad
5 Wasaqs	= 195/224	= 17.4107 cwts.

But it is said that according to accurate calculation 5 Wasaqs = 342⁶⁄₇ Rottles of Damascus in which case it will be equal to 1350/1568 tons=17. 2258 cwts.

1 Rottle (Baghdad)	= 12 'Uqiyyah = 90 Mithqal = 128⁴⁄₇ Dirham.
1 'Uqiyyah	= 1⅔ Istar (as a coin among the Arabs 40 Dirhams make 1 'Uqiyyah)
1 Istār	= 4½ Mithqal
1 Mithqal	= 1³⁄₇ Dirham (7 Mithqal = 10 Dirham) in weight.
4.27 grams = 1 Dirham	= 6 Danaq (Dirham is a silver coin weighing 7/10 Dinar) (and is valued at 1/20 Dinar).
1 Danaq	= 8⅖ Barley grains = 2 Carob seeds (12 Carob seeds make 1 pre-Islamic Dirham Greek origin)
1 Qirat	= ½ Danaq (Pre-Islamic) Greek origin for carob seed.
1 Dirham	= 16 Carob seeds } After the advent of Islam
1 Danaq	= 2⅔ Carob seeds } After the advent of Islam
1 Dinar	= 72 Barley grains if it is calculated on the basis of 1 Danaq = 8⅖ barley grains but if it is calculated on the basis of 1 Danaq = 8 barley grains only then it is equal to 68⁴⁄₇ barley grains only. The weight of 1 Dirham = 50⅖ barley grains.

1 troy ounce	= 31.1035 grams
1 saga	= 281 Miligrams (According to the Metrication Board).
1 Mayam	= 3.37 grams
1 troy pound	= 12 troy ounce = 373.242 grams
1 Tahil	= 37.6 grams (According to the Metrication Board 37.799 grams)
24 Grains	= 1 penny weight
480 Grains	= 1 ounce Troy
480 Grains	= 1 ounce Apothecaries

Grains to Grams multiply by 0.0648

Grams to Grains multiply by 15.43

Ounces to Grams multiply by 28.35

Grams to Ounces multiply by 0.03527

20 Mithqal (Gold)	= 6.1047 X 20 grams = 122.094 grams
	= 4.30626 oz. = 3.24707 tahils
1 Rottle of Damascus	= 2564 grams
1 Rottle of Baghdad	= 555.5 grams
1 Dirham	= 4.273 grams
1 Dirham	= 50²/₃ Grains of Barley
1 Mithqal	= 4.273 X ¹⁰/₇ grams = 6.1047 grams
200 Dirham (Silver)	= 4.273 X 200 = 854.666 grams
	= 30.1441 oz. = 22.7304 Tahils

THE INTENTIONS (NIYYAT) FOR VARIOUS ṢALĀTS

Intention of Ṣalāt		Type of Injunction	Name of Ṣalāt	Number of Raka'at	Whether Pre or Post Obligatory	Whether timely Performance or Delayed	Direction Faced	For Whom Said	Takbīratut TaHrīm
Text	'Uṣalli	Sunnatadz	Dzuhari	Rak'atayni	Qabliyyatan	Adā'an	Mustaqbilan Lil Ka'bah	Lillāhi Ta'ālā	Allāhu 'Akbar
Trans.	I say	The Sunnah	Dzuhar Ṣalāt	Two Raka'at	Pre-Obligatory	in its time	Facing the Ka'bah	For Allah the Lofty	Allah is Great
Text	"	Farḍadz	Dzuhari	Arba'a Raka'atin	—	Adā'an	"	"	"
Trans.	"	The Obligatory	Dzuhar Ṣalāt	Four Raka'ats	—	in its time	"	"	"
Text	"	Sunnatadz	Dzuhari	Raka'atayni	Ba'diyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	Dzuhar Ṣalāt	Two Raka'ats	Post-Obligatory	in its time	"	"	"
Text	"	Sunnatal	'Aṣri	Raka'atayni	—	Adā'an	"	"	"
Trans.	"	The Sunnah	'Aṣr Ṣalāt	Two Raka'ats		in its time	"	"	"
Text	"	Farḍal	'Aṣri	Arb'a Raka'atin	—	Adā'an	"	"	"
Trans.	"	The Obligatory	'Aṣr Ṣalāt	Four Raka'ats	—	in its time	"	"	"
Text	"	Sunnatal	Maghribi	Rak'atayni	Qabliyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	Maghrib Ṣalāt	Two Rak'at	Pre-Obligatory	in its time	"	"	"
Text	"	Farḍul	Maghribi	Thalatha Rak'atin	—	Adā'an	"	"	"
Trans.	"	The Obligatory	Maghrib Ṣalāt	Three Rak'at	—	in its time	"	"	"
Text	"	Sunnatal	Maghribi	Rak'atayni	Ba'diyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	Maghrib Ṣalāt	Two Rak'ats	Post-Obligatory	in its time	"	"	"
Text	"	Sunnatal	'Ishā'i	Rak'atayni	Qabliyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	'Ishā'i Ṣalāt	Two Rak'ats	Pre-Obligatory	in its time	"	"	"
Text	"	Farḍal	'Ishā'i	Arba'a Rak'ātin	—	Adā'an	"	"	"
Trans.	"	The Obligatory	'Ishā' Ṣalāt	Four Rak'ats	—	in its time	"	"	"
Text	"	Sunnatal	'Ishā'i	Rak'atayni	Ba'diyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	'Ishā' Ṣalāt	Two Ruk'ats	Post-Obligatory	in its time	"	"	"
Text	"	Sunnatas	ṢubHi	Rak'atayni	—	Adā'an	"	"	"
Trans.	"	The Sunnah	ṢubHi Ṣalāt	Two Rak'ats	—	in its time	"	"	"
Text	"	Fardaṣ	ṢubHi	Rak'atayni	—	Adā'an	"	"	"
Trans.	"	The Obligatory	ṢubHi Ṣalat	Two Rak'ats	—	in its time	"	"	"

If however anyone delays any of his obligatory salat or the sunnah counterparts until after its time, he should make use of the word Qaḍā'an (delayed) in the place of the word Adā'an.

THE INTENTIONS (NIYYAT) FOR VARIOUS ṢALĀTS

Intention of Ṣalāt		Type of Injunction	Name of Ṣalāt	Number of Raka'at	Whether Pre or Post Obligatory	Whether timely Performance or Delayed	Direction Faced	For Whom Said	Takbīratut TaHrīm
Text	'Uṣalli	Sunnatadz	Dzuhari	Rak'atayni	Qabliyyatan	Adā'an	Mustaqbilan Lil Ka'bah	Lillāhi Ta'ālā	Allāhu 'Akbar
Trans.	I say	The Sunnah	Dzuhar Ṣalāt	Two Raka'at	Pre-Obligatory	in its time	Facing the Ka'bah	For Allah the Lofty	Allah is Great
Text	"	Farḍadz	Dzuhari	Arba'a Raka'atin	—	Adā'an	"	"	"
Trans.	"	The Obligatory	Dzuhar Ṣalāt	Four Raka'ats	—	in its time	"	"	"
Text	"	Sunnatadz	Dzuhari	Raka'atayni	Ba'diyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	Dzuhar Ṣalāt	Two Raka'ats	Post-Obligatory	in its time	"	"	"
Text	"	Sunnatal	'Aṣri	Raka'atayni	—	Adā'an	"	"	"
Trans.	"	The Sunnah	'Aṣr Ṣalāt	Two Raka'ats	—	in its time	"	"	"
Text	"	Farḍal	'Aṣri	Arb'a Raka'atin	—	Adā'an	"	"	"
Trans.	"	The Obligatory	'Aṣr Ṣalāt	Four Raka'ats	—	in its time	"	"	"
Text	"	Sunnatal	Maghribi	Rak'atayni	Qabliyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	Maghrib Ṣalāt	Two Rak'at	Pre-Obligatory	in its time	"	"	"
Text	"	Farḍul	Maghribi	Thalatha Rak'atin	—	Adā'an	"	"	"
Trans.	"	The Obligatory	Maghrib Ṣalāt	Three Rak'at	—	in its time	"	"	"
Text	"	Sunnatal	Maghribi	Rak'atayni	Ba'diyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	Maghrib Ṣalāt	Two Rak'ats	Post-Obligatory	in its time	"	"	"
Text	"	Sunnatal	'Ishā'i	Rak'atayni	Qabliyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	'Ishā'i Ṣalāt	Two Rak'ats	Pre-Obligatory	in its time	"	"	"
Text	"	Farḍal	'Ishā'i	Arba'a Rak'ātin	—	Adā'an	"	"	"
Trans.	"	The Obligatory	'Ishā' Ṣalāt	Four Rak'ats	—	in its time	"	"	"
Text	"	Sunnatal	'Ishā'i	Rak'atayni	Ba'diyyatan	Adā'an	"	"	"
Trans.	"	The Sunnah	'Ishā' Ṣalāt	Two Ruk'ats	Post-Obligatory	in its time	"	"	"
Text	"	Sunnatas	ṢubHi	Rak'atayni	—	Adā'an	"	"	"
Trans.	"	The Sunnah	ṢubHi Ṣalāt	Two Rak'ats	—	in its time	"	"	"
Text	"	Farḍas	ṢubHi	Rak'atayni	—	Adā'an	"	"	"
Trans.	"	The Obligatory	ṢubHi Ṣalāt	Two Rak'ats	—	in its time	"	"	"

If however anyone delays any of his obligatory salat or the sunnah counterparts until after its time, he should make use of the word Qadā'an (delayed) in the place of the word Adā'an.

The Intentions (Niyyat) for various Ṣalāts

	Intention of Ṣalāt	Type of Injunction	Name of Ṣalāt	Number of Raka'ats	Whether Pre or Post Obligatory	Whether timely or delayed	Direction faced	Whether in congregation or alone	For whom said	Takbīratut Tahrim
Text Translation	'Uṣalli I say	Sunnatal the sunnah	Jumu'ati Jumu'ah	Rak'atayni Two Rak'ats	Qabliyyatan Pre-Obligatory	'Adā'an in its time	Mustaqbilan lil Ka'bah Facing the Ka'bah	— —	Lillāhi Ta'ālā for Allah the Lofty	Allāhu Akbar. Allah is Great.
Text Translation	" "	Farḍal The Obligatory	" "	Rak'atayni Two Rak'atas	—	'Adā'an in its time	" "	Ma'muman following this Imam in Congregation	" " "	" " "
Text Translation	" "	Sunnatal the sunnah	" "	" "	Ba'diyyatan Post-Obligatory	" "	" "	— —	" "	" "
Text Translation	" "	Sunnatal the sunnah	Witri Witr Ṣalāt	" Two Rak'ats	—	" "	" "	— —	" "	" "
Text Translation	" "	Sunnatal the sunnah	Witri Witr Ṣalāt	Rak'atan One Rak'at	— —	" "	" "	— —	" "	" "
Text Translation	" "	Ṣalātattarāwīḥ The Tarāwīḥ Ṣalāt		Rak'atayni Two Rak'ats	—	—	" "	— —	" "	" "
Text Translation	" "	Ṣalātattarāwīḥ The Tarāwīḥ Ṣalāt		Rak'atayni Two Rak'ats	— —	—	" "	— —	" "	" "
Text Translation	" "	Ṣalātal Ishraqi' The Ishraq Ṣalāt		Rak'atayni Two Rak'ats	— —	—	" "	— —	" "	" "
Text Translation	"	ṢalataddUḥā The Duḥā Ṣalāt		Rak'atayni Two Rak'ats	— —	—	" "	— —	" "	" "
Text Translation	" "	ṢalātattaḤiyyatil Masjidi The TaḤiyyatal Masjid Ṣalāt		Rak'atayni Two Ruk'ats	—	—	"	— —	" "	" "
Text Translation	" "	Ṣalātal awwabina The Awwabin Ṣalāt		Rak'atayni Two Rak'ats	— —	— —	" "	— —	" "	" "

	Intention of Ṣalāt	Name of Ṣalāt	Number of Rak'ats	Whether Pre or Post Obligatory	Whether Timely or Delayed	Direction Faced	Whether congregation or alone	For whom said	Takibiratut Tahrim
Text Translation	'Usalli I say	Ṣalātal Istikhārati The Istikhārah Ṣalāt	Rak'atayni Two Rak'ats	— —	— —	Mustaqbilan lil Ka'bah Facing the Ka'bah	— —	Lillāhi Ta'ālā for Allah the Lofty	Allāhu Akbar Allah is Great
Text Translation	" "	Ṣalātattasbihi The Tasbih Ṣalāt	Rak'atayni Two Rak'ats	— —	— —	" "	— —	" "	" "
Text Translation	" "	Ṣalātattahajjudi The Tahajjud Ṣalāt	Rak'atayni Two Rak'ats	— —	— —	" "	— —	" "	" "
Text Translation	" "	Ṣalāta 'Idil Fiṭri The 'Idil Fiṭri Ṣalāt	Rak'atayni Two Rak'ats	— —	— —	" "	Ma'muman In congregation	" "	" "
Text Translation	" "	Ṣalāta 'Idil Aḍḥā The 'Idil Aḍḥa Ṣalāt	Rak'atayni Two Rak'ats	— —	— —	" "	Ma'miman following this Iman in congregation	" "	" "
Text Translation	" "	Ṣalātal Kusufi The Solar Eclipse Ṣalāt	Rak'atayni Two Rak'ats	— —	— —	" "	" "	" "	" "
Text Translation	" "	Ṣalātal Khusufi The Lunar Eclipse Ṣalāt	Rak'atayni Two Rak'atas	— —	— —	" "	" "	" "	" "
Text Translation	" "	Ṣalātal Istisqai The Istisqa' Ṣalāt	Rak'atayni Two Rak'ats	— —	— —	" "	— —	" "	" "
Text Translation	" "	Farḍadzdzuhari Qaṣran 'ala The shortened Dzuhar Ṣalāt	Rak'atayni Two Rak'ats	— —	Adā'an In its time	" "	— —	" "	" "

Text	'Uṣalli	Farḍedzdzuhari Qaṣran 'alā	Rak'atayni	wajam'an	ma'al 'Aṣri taqdiman adā'an	Mustaqbilan lil Ka'	Ma'muman following this	Lillāhi Ta'ālā For Allah the	Allāhu 'Akbar. Allah is Great.
Translation	I say	The shortened Dzuhar	Two Rak'ats	adding with the advance 'Aṣr Ṣalāt		Facing the Ka'bah	Imam in Congregation	Lofty	
Text	"	Farḍal 'Aṣri Qaṣran 'ala	Rak'atayni		adā'an	"	—	"	"
Translation	"	The shortened Aṣr Ṣalāt	Two Rak'ats		In its time	"	—	"	"
Text	"	Farḍal 'Aṣri Qastran 'ala	Rak'atayni	wajam'an ma'adzdzuhari Ta'khiran adā'an		"		"	"
Translation	"	The shortened Aṣr Ṣalāt	Two Rak'ats	and added to the delayed Dzuhar in its time		"	—	"	"

Intention for	Janāzah Ṣalāt	
Text	'Uṣalli	'alā hādhihil janāzati farḍan 'alā arba'i takbīratin lillāhta 'ālā ma'muman — Allāhu 'Akbar.
Translation	I say	for this deceased obligatorily with four takbirs for Allah the Lofty, following this Imam — Allah is great.

Intention for Sadjah Tilāwah (Recitation of the Quran):
'Asjudu sajdatattilawati lillāhi ta'ālā Allāhu 'Akbar.
I do the prostration for the Recitation of the Quran for Allah the Lofty — Allah is Great.

Intention for Sajdah Shukr (Thanks giving):
'Asjudu sajdatash shukri lillāhi ta'ālā Allāhu 'Akbar.
I do the prostration for thanks giving for Allah the Lofty — Allah is Great.

N.B.: The leader to say Imaman (being the leader).
The follower to say Ma'muman (following the leader).

TIME TABLE OF ṢALĀT FOR SINGAPORE

(This is a general Time Table of Ṣalāt for all years and not for any one specific year alone)

	JANUARY						FEBRUARY						MARCH					
Date	S	SR	Z	A	M	I	S	SR	Z	A	M	I	S	SR	Z	A	M	I
1	5·23	6·39	12·44	4·7	6·45	7·57	5·33	6·46	12·52	4·13	6·55	8·3	5·32	6·43	12·50	4·3	6·53	7·59
6	·25	·41	·46	·9	·47	·59	·34	·46	·52	·12	·55	·3	·31	·42	·49	·0	·53	1·58
11	·26	·42	·47	·10	·49	·59	·34	·46	·52	·11	·55	·2	·30	·41	·48	3·56	·52	·57
16	·29	·44	·49	·12	·51	8·1	·34	·46	·52	·10	·55	·2	·29	·40	·47	·52	·51	56
21	·31	·46	·51	·13	·53	·3	·34	·46	·52	·9	·55	·2	·27	·38	·45	·48	·49	·55
26	·33	·47	·52	·14	·54	·4	·33	·45	·51	·6	·54	·0	·25	·37	·44	·51	·48	·55

	APRIL						MAY						JUNE					
Date	S	SR	Z	A	M	I	S	SR	Z	A	M	I	S	SR	Z	A	M	I
1	5·23	6·34	12·42	3·52	6·47	7·55	5·13	6·26	12·35	3·56	6·41	7·50	5·10	6·26	12·36	4·1	6·42	7·54
6	·21	·32	·40	·52	·45	·52	·11	·25	·34	·56	·40	·50	·9	·26	·36	·1	·43	·55
11	·19	·31	·39	·53	·44	·51	·11	·25	·34	·57	·40	·51	·12	·29	·39	·4	·44	·58
16	·18	·30	·38	·54	·43	·51	·10	·25	·34	·57	·40	·51	·11	·29	·39	·4	·44	·58
21	·15	·27	·36	·54	·41	49	·9	·25	34	·58	·40	·52	·12	·30	·40	·5	·45	·59
26	·13	·26	·35	·55	·41	·50	·10	·25	·35	·59	·41	·53	·13	·31	·41	·6	·46	8·0

Date	JULY S	SR	Z	A	M	I	AUGUST S	SR	Z	A	M	I	SEPTEMBER S	SR	Z	A	M	I
1	5·15	6·32	12·42	4·7	6·48	8·1	5·21	6·35	12·44	4·7	6·50	8·1	5·20	6·31	12·39	3·53	6·44	7·51
6	·16	·33	·43	·8	·49	·2	·22	·35	·44	·6	·50	8·0	·17	·28	·36	·48	·41	·48
11	·18	·34	·44	·9	·50	2	·21	·34	·43	·4	·49	7·58	·16	·26	·34	·44	·39	·45
16	·19	·34	·44	·8	·50	·2	·21	·33	·42	·2	·48	·57	·14	·25	·32	·39	·36	·43
21	·19	·34	·44	·8	·50	·2	·21	·33	·41	3·59	·46	·54	·13	·24	·31	·36	·35	·41
26	·20	·35	·44	·7	·50	·1	·19	·31	·39	·55	·44	·52	·11	·22	·29	·37	·33	·38

Date	OCTOBER S	SR	Z	A	M	I	NOVEMBER S	SR	Z	A	M	I	DECEMBER S	SR	Z	A	M	I
1	5·9	6·20	12·27	3·38	6·31	7·36	5·4	6·16	12·22	3·42	6·25	7·33	5·8	6·24	12·29	3·52	6·31	7·41
6	·8	·19	·26	·39	·30	·35	·3	·16	·22	·43	·25	·33	·10	·26	·31	·54	·32	·44
11	·7	·19	·25	·40	·28	·34	·3	·17	·22	·44	·24	·34	·12	·29	·34	·57	·35	·47
16	·5	·17	·23	·40	·26	·32	·4	·18	·23	·45	·25	·35	·14	·31	·36	·59	·37	·49
21	·5	·17	·23	·41	·25	·33	·4	·19	·24	·47	·26	·36	·16	·33	·38	4·1	·39	·51
26	·4	·16	·22	·41	·25	·32	·6	·21	·26	·49	·28	·38	·20	·37	·42	4·5	·43	·55

In this ṣalāt time table 'I' stands for 'Ishā', 'M' stands for 'Maghrib', 'A' stands for 'Aṣr', 'Z' stands for 'DZuhuar', 'SR' stands for 'Sun Rise' and 'S' stands for 'ṢuḥH'.

It is highly undesirable to perform any ṣalāt from the sun rise until after 20 minutes and during the 5 minutes before the DZuhar time and during the 10 minutes before the Maghrib time.

Note: 30 minutes are to be added to the tabled time so as to be in accordance with the contemporary of Singapore.

SELECTED BIBLIOGRAPHY

1. Al-Qur'ān

Commentaries of Al-Qur'ān

2. AnwaRu-t-Tanzil wa 'asRaRu-t-Ta'wil by Al-Baydawi
3. Lubabu-t-Ta'wil fi ma'ani-t-Tanzil by Imam 'ala'ud-din 'aliyyibnu MuHammadibnu ibRahim Al-Baghdadi (Al-Khazin)
4. Madariku-t-Tanzil wa Haqa'iqu-t-Ta'wil by Imam 'abu-l-BaRakat 'abdullah ibnu 'aHmad ibnu MaHmud An-Nasafi
5. Al-FutuHatu-l-'ilahiyyah bi TawdiHi Tafsiri-l-Jalalayn li-d-Daqa'iqi-l-Khafiyyah by Ash-Shaykh Sulaymanu-l-Jamal
6. The Holy Qur'ān, Translation and Commentary by Abdullah Yusuf Ali
7. The Meaning of the Glorious Koran, by Muhammad Marmaduke Pickthal
8. The Holy Qur'an, with English Translation and Commentary by Maulana Abdul Majid Daryabadi

'AHādith (Traditions)

9. SaHiHu-l-Bukhari by Imam 'abu 'abdillah MuHammad ibnu 'isma'il Al-Bukhari
10. MukhtasaRu SaHiHi Muslim by Al-Hafidz Al-Mundhiri
11. Subulu-s-Salam ShaRaH Bulughi-l-MaRam by Imam MuHammadubnu 'isma'il Al-KaHlani
12. Mishkatu-l-MasabiH

Works on Al-Fiqh (Islamic Law and Jurisprudence)

13. Minhaju-t-Ṭalibin by Imam 'abu Zakariyya YaHyabnu ShaRafi-n-Nawawi
14. ShaRaHul-l-Minhaj by Jalalu-d-Din MuHammadubnu 'aHmadi-l-MaHalli
15. Hashiyatu-l-Qalyubi 'ala ShaRaHi-l-Minhaj
16. Hashiyatu 'UmayRah 'ala ShaRaHi-l-Minhaj
17. ShaRaHu-t-TaHriR by Shaykhu-l-Islam Zakariyya-l-'ansari
18. Hashiyah 'ala ShaRaHi-t-TaHriR by Ash-ShaRqawi
19. 'I'anatu-t-Talibin by As-Sayyid MuHammad Shatta Ad-Dimyati
20. 'Umdatu-s-Sālik wa 'Uddatu-n-Nāsik by Shahabu-d-Din 'abi-l-'abbas 'aHmadubnu Lu'lu' Al-Misri

Works on Taṣawwuf and 'akhlāq

21. 'iHyā'u 'ulūmi-d-Din by Al-'imām 'abū Hamid MuHammadibnu MuHammadibnu MuHammad Al-Ghazāli
22. Kitābu-l-'akhlāq by Ash-Shaykh Muhyi-d-Din 'ibnu-l-'ăRabi

WHAT OTHERS SAY ABOUT THE BOOK . . .

The book 'Know Islam' is a priced publication. It is a well thought out book dealing with the five pillars of Islam, on TawHid, Fiqh and 'Akhlaq and all the necessary aspects of Islam. We recommend this book for all lovers of Islam.

The Muslim World
A Weekly Review of the Motamar
(World Muslim Congress)
Karachi.

. . . It is a wonderful book, I have never come across a book of such nature (in English version) so simple, so plain and so complete, I shall show it to my Muslim friends here so that they may get their own copy.

DATUK HAJI FARID TAN
P.G.D.K., K.M.N., A.D.K., J.P., M.L.A.
Sabah.

. . . This book sets out to show why man needs a religion, a code of conduct to guide humanity and why the religion is Islam. To those who consider themselves seekers of truth, as one seeker of truth to another, I recommend the reading of this book. To those studying comparative religion no better book is available for the understanding of what Islam is. As a Muslim convert I further recommend this book to all converts to Islam and those wishing to embrace Islam.

OMAR GLASS BIN ADBULLAH
Barnstaple, England.

ABOUT THE AUTHOR:

The Author of this book, Moulavi M.H. Babu Sahib, is a product of the RAHMANIYYAH SEMINARY, India and is a member of the World Fraternity of the Qadiriyyah 'Alimiyyah Order. He is a renowned Muslim missionary in Singapore. He being an Ex-member of the Muslim Religious Council, Singapore, was serving as a member of the panel for the Appeal Board of the Majlis Ugama Islam Singapore from 1970 to 1976. He was also a member of the Legal (Fatwa) committee of the Muslim Religious Council, Singapore, in 1975/1976. Apart from being a voluntary missionary he is an outstanding exponent of Islam. He participated in the first ever International Congress on Seerat held in Pakistan in 1976, as a delegate from Singapore. He was one of the Assistant Secretaries-General of the Asian Conference on Religion and Peace, held in Singapore in 1976. He is an active Council Member of the Inter-Religious Organization, Singapore. He is also the editor of the well known AL ISLAM Quarterly Magazine which was patronized by the Rabitat Al-'Alam Al-Islami (World Muslim League) of Makkah. He was a Member of the Board of Directors of the Asian Conference of Religion and Peace (ACRP) 1976-1986. He has been Vice-President (Singapore) of the South East Asian Shari'ah Law Association-SEASA (International) since its inception 1985. He is secretary for Singapore of the Motamar Al-Alam Al-Islami (World Muslim Congress) Karachi.

ISBN 981-00-0685-3

REVISED 3RD EDITION



KNOW ISLAM

By Moulavi M.H. Babu Sahib

